Muslim's Basics
in Belief and Worship

Second Level

Dr. Yahya Salman Al Baheth

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in Belief and Worship

Dr. Yahya Salman Al Baheth

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بسم الله الرحمن الرحيم

From the Noble Qur'an

﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴾ (1)

"(It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets[1] and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkîn (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqûn (the pious)."

(1) Surah Al-Baqarah 2:177

From the Sunnah of the Prophet ﷺ

'Umar (may Allah be pleased with him) said:

One day we were sitting with Allah's Messenger ﷺ when there came to us a man, with very white clothes and very black hair. No traces of travelling were visible on him, and yet none of us knew him. He sat down close by the Prophet ﷺ and rested his knees against the knees of the Prophet ﷺ and placed his palms over his thighs, and said: "O Muhammad! Inform me about Islam."

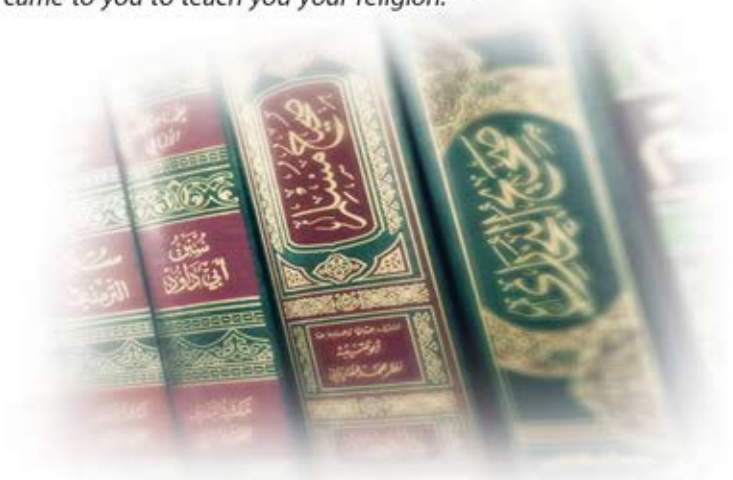
The Messenger of Allah ﷺ replied: "Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger ﷺ , that you should establish salah (ritual prayer), pay the zakah, fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka`bah at Makkah), if you can find a way to it (or find the means for making the journey to it)."

He said: "You have spoken the truth." We were astonished at his asking him a question and then telling him that he was right. Then he said, "Inform me about eemaan (true faith)." He ﷺ said:"It is that you believe in Allah and His Angels and His Books and His Messengers and in the Last Day, and in Fate, both in its good and in its evil aspects." He said, "You have spoken the truth."

Then he (the man) said, "Inform me about Ihsaan." He ﷺ answered, "It is that you should worship Allah as though you could see Him, for though you cannot see Him, He sees you." He said, "Inform me about the Final Hour."

He ﷺ said, "The one who is being asked (this question) knows no more than the one asking the question." So he said, "So inform me about its signs." He ﷺ said, "It is that the slave-girl will give birth to her mistress and that you will see the barefooted, naked, destitute herdsmen of the sheep competing with each other in building tall buildings." Then the man went away.

I waited a while, and then the Prophet ﷺ said, "O `Umar, do you know who the questioner was?" I replied, "Allah and His Messenger know best." He ﷺ said, "That was Jibreel. He came to you to teach you your religion." [1]



(1) Reported by Muslim

Introduction

All praise is for Allah ﷻ , by Whose Blessing the righteous actions are made complete. May the perfect peace and security be upon the best of creations and the leader of all beings, the Messenger of the Lord of all the worlds, the seal of the prophets and messengers, Muhammad ﷺ, and upon his family and companions and upon whoever proceeds upon his path until the Final Day.

And to proceed:

This is the second level of the Basics of the Muslim in Beliefs and Worship. Through studying it, it is hoped - by the permission of Allah ﷻ - that the Muslim's knowledge of everything he needs about the basics of belief and worship can be made complete. Studying of this level should only be started after the completion of the first level, understanding the lessons it contains, and putting them into practice. This is because this level depends on what were discussed previously.

We ask Allah ﷻ to increase us in true faith and understanding of the Religion.

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"So know that, none has the right to be worshipped but Allâh, and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest." [1]

Unit on Aqeedah
(Core Beliefs)

(1) Surah Muhammad 47:19

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Lesson 1

The Pillars of Eemaan (Faith)

(Belief in Allah, Belief in the Angels and Belief in the Books)

Duration

One Hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- List the pillars of eemaan
- Understand the meaning of Belief in Allah ﷻ
- Explain the meaning of Belief in the Angels
- Explain the meaning of Belief in the Books
- Remember some of the names of the divinely revealed Books
- Make a comparison between the Noble Qur'an and the previous Books

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- All the lessons from Level One

The Pillars of Eemaan (Faith)

Eemaan in the linguistic sense: it is belief along with affirmation.

Eemaan in the technical sense: it is belief of the heart together with statement upon the tongue and action with the limbs. A person is not considered to be a mu'min (believer) unless he believes with his heart and affirms it upon his tongue and his outwardly apparent actions (such as actions of the limbs) and innermost actions (such as actions of the heart, like love and fear) are in agreement with that belief and affirmation.

The following are the six pillars of eemaan:

1. Belief in Allah ﷻ
2. Belief in the Angels
3. Belief in the Books
4. Belief in the Messengers
5. Belief in the Last Day
6. Belief in the Divine Pre-decree, the good of it and evil in it

The evidence for the first five pillars is the statement of Allah ﷻ:

﴿ لَّيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ﴾[1]

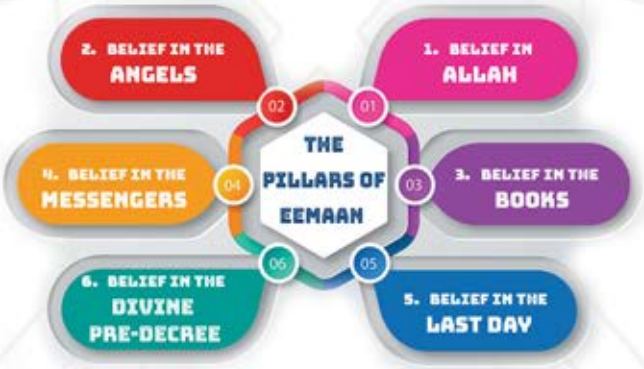
> ***"It is not righteousness that you turn your faces towards east or west in prayers; but righteousness is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Books, the Prophets..."***

The evidence for al-Qadr (Divine Pre-decree) is the statement of Allah ﷻ:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾[2]

> ***"Indeed, We have created all things with qadr (a measure which is Divinely Pre-decreed)."***

In this lesson, we will discuss the first three pillars of eemaan.



(1) Surah Al-Baqarah 2:177
(2) Surah Al-Qamar 54:49

First: Belief in Allah, The Most High

The belief in Allah, the Perfect and Most High, necessitates belief in His Lordship (ruboobiyah), His Sole right to all worship (uloohiyyah) and His Names and Attributes. Detailed explanation of those is as follows:

a. **Belief in His Lordship:** It is that Allah alone is unique in His ability to create, give provision, give life and cause death, sovereignty, controlling (the universe) and legislating. The proof for that is His statement, He the Most High said:

﴿ قُلْ مَن رَّبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهِ ۚ قُلْ أَفَاتَّخَذْتُم مِّن دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ ۗ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ۚ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴾ (1)

"Say (O Muhammad): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allâh." Say: "Have you then taken (for worship) Auliyâ' (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allâh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?" Say: "Allâh is the Creator of all things; and He is the One, the Irresistible."

﴿ إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾ (2)

"Indeed your Lord is Allah, Who created the heavens and the earth in Six Days, and then He rose over the Throne in a manner that suits His Majesty. He brings the night as a cover over the day, the night seeking the day rapidly, and He created the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allah, the Lord of the creation."

b. Belief in His sole right to be worshipped alone: He, the Perfect, and that He is the only true Deity deserving to be worshipped. It is obligatory that not a single aspect of worship is directed to anyone other than Him and that none is taken as a partner in worship along with Him. Allah, the Most High, said:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدُونِ ﴾ (3)

"And We did not send any messenger before you except that We revealed to him that there is none truly worthy of worship except Me (Allah), so worship Me!"

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ * لَا شَرِيكَ لَهُ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴾ (4)

"Verily, my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of the all the creation. He has no partner. And with this have I been commanded, and I am the first of the Muslims."

(1) Surah Ar-Ra'd 13:16
(2) Surah Al-A'raf 7:54
(3) Surah Al-Anbiya 21:25
(4) Surah Al-An'am 6: 162:163

c. **Belief in His Names and His Attributes,** which are found in the Noble Qur'an and the authentic Sunnah. This belief must be free from ta'teel (denying the Names or Attributes) and ta'weel (twisting their meanings) and takyeef (asking how they are) and tamtheel (likening them to the names or attributes of the created beings).

This belief includes calling upon Allah by them, and not inventing a Name or Attribute for Allah ﷻ which has not been reported in His Book nor in the Sunnah of His Noble Prophet ﷺ. Allah ﷻ said:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾ [1]

"There is nothing like Him; and He is the All-Hearing, the All-Seeing."

The Majestic word "***Allah***" is the Greatest Name for Allah, the Most High, just as has been stated by some of the scholars of Islam, such as Imam At-Tahawee and Imam ibn ul-Qayyim – may Allah ﷻ have mercy upon both of them. The name "***Allah***" is a name which has not been used for anyone other than Him, He the Perfect and Most High. It is the Name which is the foundation of the other Names, and all the remaining Names and Attributes follow on from it. This is just as Allah ﷻ stated:

﴿ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ﴾ [2]

"And for Allah are the Most Beautiful Names, so call on Him by them."

And Allah ﷻ said:

﴿ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴾ [3]

"In the Name of Allah, the Most Merciful, the Bestower of Mercy."

The Majestic word "Allah" is distinguished from the word "ilah" (god) because the Majestic word "Allah" cannot occur in plural or feminine form.

In contrast, "***ilah***" is an attribute used for anything that is taken as an object of worship and not a name; and it can occur in a plural form and a feminine form similar to the false beliefs of the polytheists and idol worshippers who believe in a number of deities and who make some of them male and female.

Belief in Allah ﷻ necessitates having love for Him and fear of Him, hope for His Mercy, His Pleasure and His Rewards, as well as having fear of His Anger and His Punishment.

The condition of the true believer must be justly balanced between fear and hope; therefore, fear should not overcome him such that he despairs of the Mercy of Allah ﷻ, nor is hope to overcome him such that he feels safe from the punishment of Allah ﷻ. Hope should prevail in times of obedience, repentance, and weakness; and fear in times of strength and disobedience, until he returns to Allah ﷻ and repents.

(1) Surah Ash-Shuraa 42:11
(2) Surah Al-A'raf 7:180
(3) Surah An-Naml 27:30

Second: Belief in the Angels

It is one of the pillars of eemaan in which eemaan is not complete without it. This includes:

1. Belief in the existence of the angels because Allah ﷻ mentioned them in His Noble Book, and they are also mentioned and described in the Noble Hadeeth.

2. Belief that Allah ﷻ created them out of light and that no one knows their true number except Allah ﷻ. In order to appreciate the extent of how numerous they are, it is sufficient (to read) the hadeeth mentioning that seventy thousand angels enter every day in the Bayt-ul Ma'moor in the heavens and not returning until the Day of Resurrection.

   The angels differ from each other in their physical creation; from them are some which have two wings, others have three, four, or more. As Allah ﷻ said:

   ﴿ الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾ [1]

   "Praise be to Allah, the Creator of the heavens and the earth, Who appoints the angels as messengers having wings two, three and four. Allah multiplies in creation what He will. Lo! Allah is Fully Able to do all things."

   It was narrated in the Sunnah of the Prophet ﷺ that Jibreel عليه السلام has six hundred wings.

   The angels are honoured servants whom Allah ﷻ created with a natural disposition to be obedient to Him. Thus, they do not disobey Him in what He commands them with, and they do what He commands. Therefore, it is obligatory to love them for their obedience to Allah ﷻ and they are entrusted with numerous actions and tasks. Allah ﷻ said:

   ﴿ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴾ [2]

   "They don't disobey Allah in what He orders them, and they do what He orders them."

3. Belief in which is reported about the Angels, their names and their tasks. From them is **Jibreel** عليه السلام who is entrusted with the Revelation, and who is the most excellent of the Angels. As well as **Mikaaeel** who is entrusted with the rain, **Israfeel** who is entrusted with blowing of the horn (on the Day of Judgment), and **Malik** who is the gatekeeper of the Hellfire. Along with them are **Ridwan** who is the gatekeeper of Paradise, **Munkar** and **Nakeer**, and **Harut** and **Marut**.

   The Muslim must also have belief in those angels whose tasks have been mentioned, but not their names, like the **Carriers of the Throne**, the **Noble Scribes**, the **Angel of Death**, the **Angel of the Mountains**, and others who have been explained in the Qur'an and Sunnah.

(1) Surah Fatir 35:1
(2) Surah At-Tahrim 66:6

4. Belief that the angels are creation of Allah ﷻ. They have no power to create, to control the universe and manage other matters, and they do not have any share of uloohiyyah (the right to be worshipped) or ruboobiyyah (Lordship) – both of which Allah ﷻ alone possesses. They are honoured slaves of Allah ﷻ, created only to worship Him, obey Him, and execute His commands. Therefore, it is not permissible to direct any act of worship to them, and whoever does that has fallen into shirk (polytheism). Allah ﷻ said:

﴿ وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۚ أَيَأْمُرُكُم بِالْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ ﴾ [1]

"Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allâh's Will?"

Belief in the angels increases a person's certainty in the greatness of Allah ﷻ and in His Ability, as He is the one who created these created beings who are remarkable in their forms and ability.

Similarly, a person comes to realise that Allah ﷻ assigned to him angels who protect him, and record his statements and actions, hence he strives to avoid what Allah ﷻ has prohibited and to act upon what Allah ﷻ has commanded him with, and he comes to know Allah's favours upon him.

(1) Surah Ali 'Imran 3:80

Third: Belief in the Books

It is to believe in the Books of Allah ﷻ which He sent down to His Messengers in a general sense, as per the statement of Allah ﷻ:

﴿ قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾ [1]

"Say O believers! We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ismaeel and Isaac and Jacob and the descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them and we are Muslims, in submission to Him."

And to believe that the Books are the Speech of Allah which He revealed to them, just as it is obligatory to believe in a specific sense in the Books that are mentioned in the Noble Qur'an, which are five in number:

1. The **Suhoof** (Scriptures) of Ibrahim عليه السلام
2. The **Tawraat** (Torah) which was revealed to Moosa (Moses) عليه السلام
3. The **Zaboor** (Psalms) which was revealed to Dawud (David) عليه السلام
4. The **Injeel** (Gospel) which was revealed to 'Eesaa (Jesus) عليه السلام
5. The **Qur'an** which was revealed to Muhammad ﷺ

All of the Revealed Books were correct and authentic at the time they were sent down, but they were lost or changed in the time that came after that – all except the Noble Qur'an which Allah ﷻ guaranteed its protection. For that reason, it has not been subjected to any alteration nor distortion, as Allah ﷻ stated:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾ [2]

"Indeed We have sent down down the Reminder (the Qur'an) and surely, We will guard it from corruption."

Moreover, the Qur'an abrogates all the Revealed Books sent down before it.

The Muslim's point of view regarding what remains nowadays from the previously revealed Books

All of the Books which preceded the Noble Qur'an were lost or altered. The Noble Qur'an affirmed that the People of the Book from the Jews and Christians distorted their Books, and the proof for that is the statement of Allah ﷻ:

﴿ مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ ﴾ [3]

"From the Jews are those who distorted the words from their proper usage."

﴿ وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِّمَّا ذُكِّرُوا بِهِ ﴾ [4]

"And We took their covenant from those who say, "We are Christians" but they forgot a portion of that of which they were reminded."

The People of the Book gathered what remained from their distorted books and their religious heritage, by way of statements of their scholars and their history, into one

(1) Surah Al-Baqarah 2:136
(2) Surah Al-Hijr 15:9
(3) Surah An-Nisa 4:46
(4) Surah Al-Maidah 5:14

single book which they called "the Holy Book" or "the Bible". It is not permissible for the Muslim to refer to it because whatever truth it contains has been abrogated by the Noble Qur'an, and the Muslim is not in need of whatever else it contains. Moreover, even the People of the Book themselves are not in agreement about the authenticity of everything it contains.

Special Characteristics of the Noble Qur'an

The Noble Qur'an is the Speech of Allah ﷻ which the Angel Jibreel ﷺ brought down from Allah ﷻ to Muhammad ﷺ and the Muslim worships Allah ﷻ by reciting it. It was sent down to the Prophet ﷺ in parts over a span of 23 years, and it was not revealed all at once.

The first verses that was revealed is Allah's statement:

﴿ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ, خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ, اقْرَأْ وَرَبُّكَ الْأَكْرَمُ, الَّذِي عَلَّمَ بِالْقَلَمِ, عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ﴾ [1]

"Read! In the Name of your Lord, Who has created all that exists, He has created man from a clot of congealed blood. Read! And your Lord is the Most Generous, Who has taught the writing by the pen. He has taught man that which he knew not."

The Qur'an is an everlasting miracle of Allah ﷻ which challenges mankind to produce a chapter the like of it. Allah ﷻ said:

﴿ أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ ﴾ [2]

"Or do they say about the Prophet that he invented it (the Qur'an)? Say, "Then bring a soorah like it and call for help from whomever you can besides Allah, if you are indeed truthful."

And the Qur'an is miraculous in many aspects, be that related to knowledge, language, history, legislation and so on. It is protected by Allah ﷻ therefore no one can distort it or alter it. The Messenger ﷺ would hear it from Jibreel ﷺ. He would memorise it and recite it to his Companions ﷺ, and the Scribes of the Revelation among them would write it down. Then that which had been written down was collected in single volume in the time of Abu Bakr ﷺ.

Reciting the Glorious Qur'an is an act of worship to Allah, that for every letter that is read there is a reward of ten virtues, as mentioned in the Hadeeth of the Prophet. And Allah made memorizing it easy, that even the young and those who do not know the Arabic word can memorize it, and this is one of the miracles of the Qur'an. Thus, it is befitting for the Muslim to memorize as much as possible from the Noble Qur'an, as well as adhering to the rulings it conveys, believing in the messages it contains, and applying it in all aspects of a person's life, whilst not doing things which oppose it.

(1) Surah Al-'Alaq 96:1-5
(2) Surah Yunus 10:38

Written Exercises

1. **Complete the following:**

a) The meaning of eemaan in the linguistic sense: .....

.....

b) The meaning of eemaan in the technical sense: .....

.....

.....

.....

c) The pillars of eemaan are:

1. .....
2. .....
3. .....
4. .....
5. .....
6. .....

d) Belief in Allah, the Most High, includes:

1. Belief in His Ruboobiyah and that means:

.....

.....

2. Belief in His Uloohiyah, He the Most Perfect, and that means:

.....

3. Belief in His Asmaa wa Sifaat (Names and Attributes) and that means:

.....

.....

e) Belief in the Angels includes the following:

1. .....
2. .....
3. .....

Written Exercises

2. Compare what is meant by the Majestic word "Allah" and the word "ilah"(deity).

.....

.....

3. Write the names of the 5 angels which are mentioned in the Qur'an and Sunnah, along with their roles:

1. .....
2. .....
3. .....
4. .....
5. .....

4. What is the ruling to be passed on the person who worships the angels?

.....

5. Mention the names of the 5 Books which were sent down and to whom it was revealed.

1. .....
2. .....
3. .....
4. .....
5. .....

6. Mention some of the special characteristics of the Noble Qur'an:

a) .....

b) .....

c) .....

d) .....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	إقرار	Iqraar	Affirmation
2	اعتقاد	A3tiqaad	Creed and belief
3	تصديق	Tasdeeq	Affirmation/belief
4	قلب	Qalb	Heart
5	لسان	Lisaan	Tongue
6	عمل	3Amal	Action
7	ملائكة	Mala'ikah	Angels
8	ملك	Malik	Angel
9	نور	Noor	Light
10	طاعة	Taa3a	Obedience

Lesson 2

The Pillars of Eemaan (Faith)

Belief in the Messengers

Duration:

One Hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Explain the meaning of Belief in the Messengers of Allah.
- Remember the Messengers 'alaihimus salaam who are ulul 'azm.
- Summarize the seerah (life story) of our leader, Prophet Muhammad ﷺ on one page.
- List some of the virtues and special characteristics of our leader Prophet Muhammad ﷺ.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

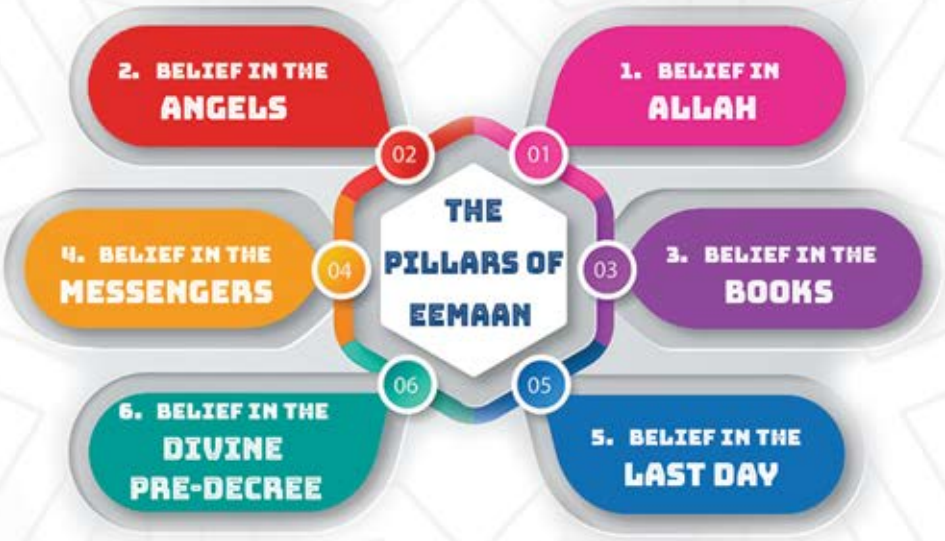
- Previous lessons in Unit of Aqeedah

Pillars of Eemaan: continuation from the previous lesson

Remember that the pillars of eemaan are:

1. Belief in Allah, the Most High
2. Belief in His Angels
3. Belief in His Books
4. Belief in His Messengers
5. Belief in the Final Day
6. Belief in al-Qadr (Divine Pre-Decree), the good of it and the evil of it

We have already studied the first three of these in the first lesson. In this lesson, we will study the fourth pillar of eemaan.



Fourth – Belief in the Messengers

This is the belief that Allah ﷻ sent a messenger to every nation to call them to His tawheed. Allah ﷻ said:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾ [1]

"And We sent to every nation a messenger to call them to worshipping Allah alone and to stay away from the false objects of worship."

There are many Prophets and Messengers but only 25 of them are mentioned in the Noble Qur'an. It is obligatory to believe in all of the Prophets and Messengers of Allah, and to not make a distinction between them (by believing in some and not believing in others). It is also obligatory to believe specifically to those who are mentioned in the Qur'an and the Sunnah just as Allah ﷻ said:

﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا * أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا * وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾ [2]

"Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.) These people are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment, And those who believe in Allah and His Messengers and make no distinction between any of the Messengers, We shall give them their rewards, and Allah is Ever Oft¬Forgiving, Most Merciful."

Indeed, Allah ﷻ sent messengers to give glad tidings and warnings, thereby guiding humanity to the path that will give success in this world and in the Hereafter. This is a proof of the tremendous mercy of Allah ﷻ to His servants and His kindness towards His creation because the human being is in need of becoming acquainted with His Lord and with the methods of worshipping Him and attaining His Pleasure, as well as with knowing what is waiting for him after his death.

The person cannot arrive at these matters of the ***ghayb*** (hidden and unseen) nor can he become acquainted with them except through the Divine Revelation which Allah ﷻ has specifically given to the best of His creation, from the Prophets and Messengers.

All of the Messengers (peace be upon them) were men whom Allah ﷻ selected from the best of their nations, so that they should convey His Message and He helped them by granting them miracles which were a proof for their truthfulness. They were role models in terms of their fine manners, truthfulness, trustworthiness, and their eagerness for guidance to those people they were sent to, as well as their giving sincere advice and their calling the people to the Truth.

(1) Surah An-Nahl 16:36

(2) Surah An-Nisa 4: 150-152

Allah ﷻ aided them against those people who opposed them and who called them liars.

The first of them was Nooh (Noah) عليه السلام and the final one was our leader, Muhammad ﷺ. The best of them were the ***ulul 'azm***, those Messengers who possessed strong will and perseverance, and they were five in number:

1. Nooh (Noah)
2. Ibraheem (Abraham)
3. Moosaa (Moses)
4. 'Eesaa (Jesus)
5. Muhammad

May peace be upon them all.

Allah ﷻ mentioned these names in His statement:

﴿ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴾ [1]

"And remember when We took from the Prophets their covenant, and from you O Muhammad and from Nooh, Ibrahim, Moosaa and 'Eesa, son of Maryam. We took from them a strong covenant."

The best of all Prophets and Messengers and their leader is our beloved prophet Muhammad ﷺ.

All the prophets and messengers were human beings created by Allah ﷻ so they are not to be described with any attributes of Lordship, nor have the right to be worshipped. So it is obligatory to believe in them and to have love for them, but without worshipping them.

This include 'Eesaa (Jesus) عليه السلام, the one whom the Christians claim is that he is God or the son of God – High is Allah above what they say! For he was a servant created by Allah ﷻ through a Word ("Be!") from Him. Eesaa's mother, the Virgin Mary, carried him in pregnancy and he was born without a father.

However, this does not make 'Eesaa عليه السلام the son of Allah because Allah ﷻ is fully able to create anything. 'Eesaa's birth from a mother without a father was one of the Signs of Allah's amazing ability, and is like the example of Adam, just as Allah ﷻ said:

﴿ إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴾ [2]

"Indeed the example of 'Eesaa before Allah is as the example of Adam, He created him from dust and then He said to him "Be!" and he was."

So 'Eesaa عليه السلام was a servant of Allah and His Messenger.

(1) Surah Al-Ahzab 33: 7
(2) Surah Ali Imran 3: 59

The Life of Prophet Muhammad ﷺ

Our leader Muhammad ﷺ is the final of the Prophets and Messengers عليهم السلام. There is no prophet after him, just as Allah ﷻ said:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴾ (1)

"Muhammad is the not the father of any of your men, but he is the Messenger of Allah and the final one of the Prophets. And Allah is ever all aware of everything."

He is **Muhammad ibn (son of) 'Abdullah ibn 'Abdul Muttalib ibn Hashim**, and Hashim was from the tribe of Quraysh. Quraysh were from the Arabs and his lineage goes back to the prophet of Allah, Isma'eel, the son of Ibrahim عليه السلام.

Muhammad ﷺ was born in the Year of the Elephant in the town of Makkah al Mukarramah, corresponding to the Christian year 571CE. His mother was **Aaminah bint Wahab**. His father died before he was born, so he was considered an orphan. His mother died when he was six years old and his grandfather '**Abdul Muttalib** took over his care. After the death of 'Abdul Muttalib, he was taken under the care of his paternal uncle **Abu Talib**.

He worked as a shepherd in his childhood and he became well known amongst the people of Makkah as ***Al-Saadiq*** (the truthful) and ***Al-Ameen*** (the trustworthy) due to his truthfulness and trustworthiness. As a young man, he worked as a trader using the wealth of **Khadeejah bint Khuwaylid** رضي الله عنها who hired him due to his truthfulness and trustworthiness. Khadeejah eventually proposed marriage to him and they got married when she was was forty years old and the Prophet was twenty-five. Through her, Allah ﷻ blessed him with two sons **Al-Qasim** and **'Abdullah**, and four daughters **Umm Kulthum, Zaynab, Ruqayyah** and **Fatimah**. Allah did not grant him children from any wife other than her, except for his son **Ibrahim** from **Maria the Copt**.

Allah ﷻ sent revelation to him when he was 40 years old. He was illiterate, unable to read or write. The first revelation sent down to him was the statement of Allah ﷻ:

﴿ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ، خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ، اقْرَأْ وَرَبُّكَ الْأَكْرَمُ، الَّذِي عَلَّمَ بِالْقَلَمِ، عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ﴾ (2)

"Read! In the Name of your Lord, Who has created all that exists, He has created man from a clot of congealed blood. Read! And your Lord is the Most Generous, Who has taught the writing by the pen. He has taught man that which he knew not."

He ﷺ began his mission in secret for the first three years and after that Allah ﷻ commanded him to call people to Islam openly. Allah ﷻ said:

﴿ فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴾ (3)

"So proclaim openly Allah's Message which you have been commanded to, and turn away from the mushrikeen (people of polytheism)."

(1) Surah Al-Ahzab 33:40
(2) Surah Al-'Alaq 96:1-5
(3) Surah Al-Hijr 15: 94

His own people denied and harmed him and those who believed in him. They accused him of lying, witchcraft and insanity, and tried to kill him. So Allah, the Most High, commanded him to migrate to the city of **Yathrib** (Al-Madinah) after 13 years of calling the people in Makkah. He then lived in Madinah for 10 years calling people to Islam, strived against the mushrikeen (polytheist), until Allah opened up Makkah (through the Muslims conquering it) and the Arabs entered into Islam.

He died at the age of 63 after he had conveyed the Message, fulfilled the Trust given to him by Allah, and struggled for the sake of Allah in the most righteous way.

Some of Prophet Muhammad's ﷺ Special Characteristics

Allah ﷻ bestowed upon our leader Muhammad ﷺ many virtues that distinguished him from other messengers عليهم السلام. From these characteristics is that he was the Seal of the Prophets and Messengers and he was the best of Allah's Creation and His Specially Beloved One. In addition to that, it is among his special characteristics that Allah ﷻ revealed to him the best of all His Books, the Noble Qur'an. The Messengers before him were sent to their respective people only, whereas he ﷺ was sent to all of mankind, as Allah ﷻ said:

﴿ قُلْ يَاأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴾ [1]

"Say (O Muhammad) "O mankind, indeed I am the Messenger of Allah to you all, from Him to whom belongs the dominion of the heavens and the earth. There is none truly worthy of worship except Him, He gives life and causes death. So believe in Allah and His Messenger, the illiterate prophet, who believes in Allah and His Words, and follow him so that you will be guided."

His Message abrogated the previous legislations and messages, and his nation is the best of the nations. He will be given the water basin (*Hawd Al-Kawthar*) and the greatest intercession on the Day of Judgement.

Therefore, every Muslim should study his life story, follow his sunnah, and love him more than he loves himself, his money, family, and children. The Muslim should send abundant *salat* and *salam* (prayers and salutations) upon the Prophet ﷺ, especially if his name is mentioned. However, along with loving and obeying him, it is forbidden to exceed the limits by describing him with attributes of Lordship. He was only a human being who received revelation, and he did not know anything of the unseen matters except what His Lord taught him. Allah ﷻ said:

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾ [2]

"Say (O Muhammad), "I am only a man like you, to whom it has been revealed that your god is the One true god. So whoever hopes for the meeting with his Lord, then let him do righteous deeds and not associate anyone in the worship of His Lord."

(1) Qur'an 7:158
(2) Qur'an 18:110

Written Exercise

1. **Who were the ulul 'azm (those who possessed strong will and perseverance) from among the Prophets?**

   1) .....

   2) .....

   3) .....

   4) .....

   5) .....

2. **What is our duty toward the Messenger of Allah ﷺ?**

   a) .....

   b) .....

   c) .....

3. **Mention three of the special characteristics of Prophet Muhammad ﷺ.**

   a) .....

   b) .....

   c) .....

4. **Complete the following/ Fill in the blanks:**

   a. 'Eesa was like ..... He created him from ..... then He said .....

   b. Prophet Muhammad ﷺ worked as ..... and ..... before Prophethood.

   c. Prophet Muhammad ﷺ married his first wife ..... before Prophethood when he was ..... years old and she was ..... years old.

   d. Prophet Muhammad ﷺ was blessed with two sons named ..... and ..... and daughters named ....., ..., ... and ..... All of his children were from his first wife except for ..... who was from Maria the Copt.

   e. The first revelation came when he ﷺ was ..... years old and he continued to call to Islam secretly for ..... years. He stayed in Makkah for ..... then he migrated to Medina where he spent ..... years. He ﷺ died at the age of .....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	أمة	Ummah	Nation
2	بشر	Bashar	Human being
3	خاتم	Khaatim	Seal/final
4	كذب	Kadhab	Lying
5	سحر	Sihr	Magic (witchcraft)
6	جنون	Junoon	Madness
7	طاغوت	Taaghoot	False deity
8	قوم	Qawm	People/nation
9	بشير	Basheer	Giver of glad tidings
10	نذير	Nadheer	Warner

محمد
صلى الله عليه وسلم

Lesson 3

The Pillars of Eemaan (Faith)

Belief in the Last Day &
Belief in Al-Qadr (Divine Pre-Decree)

Duration:

One Hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Explain the meaning of the Belief in the Last Day.
- Explain the meaning of the Belief in Al-Qadr (Divine Pre-Decree), the good of it and the evil of it.

Lesson components:

- Lesson Contents
- Written Exercises
- New technical terms and key words

Prerequisite learning:

- Previous lessons in Unit of Aqeedah

We have already studied the first four pillars of eemaan. In this lesson, we will study the remaining pillars.

Fifth: Belief in the Last Day

It is the belief that the life in this world will come to an end without any doubt. It is called the Last Day because there is no day after it. Then Allah ﷻ will resurrect the created beings and another life will begin. There will be eternal life in continual bliss for the believers who obeyed Allah ﷻ and followed His Messengers. There will be permanent punishment for the disbelievers who disbelieved in the signs and verses of Allah ﷻ and denied and disobeyed His Messengers ﷺ. Allah ﷻ said:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴾ (1)

"Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception."

No one except Allah alone knows the appointed time for the (Final) Hour at which the worldly life will end. None of the created beings know it for Allah ﷻ says,

﴿ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾ (2)

"They ask you about the Day of Resurrection: 'When will its appointed time be?' Say: 'The knowledge of it is with my Lord Alone. None can reveal its time except He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.' They ask you as if you have a good knowledge of it. Say: 'The knowledge of it is with Allah Alone but most of mankind do not know."

Before the establishment of the Hour, there will be signs that indicate that the Hour is approaching. Some of these signs have already appeared, proving that life on this world is in its final stages. The scholars of Islam have divided these signs into three categories:

1. **Minor signs:** The majority of these have already appeared and these include the sending of the Prophet ﷺ and the splitting of the moon during his lifetime, in accordance with the saying of Allah ﷻ,

   ﴿ اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴾ (3)

   "The Hour has approached and the moon has split."

2. **Intermediate signs:** Some of the signs that have already appeared but not yet concluded. In fact, they are increasing and becoming more abundant. This includes bare footed shepherds competing to build tall buildings.

(1) Surah Ali Imran 3:185
(2) Surah Al-A'raf 7:187
(3) Surah Al-Qamar 54:1

3. **Major signs:** These are the ones that will appear shortly before the Final Hour comes. These include the appearance of the Maseeh Ad-Dajjaal (the False Messiah/Antichrist), the Gog and Magog tribes, and the descending of Jesus, son of Mary ﷺ.

On the Day of Resurrection, Allah ﷻ will gather all the created beings to take them to account. The Prophet ﷺ will be granted the Great Intercession, and the great reservoir of *Al-Kawthar* from which whoever drinks will never be thirsty again.

It will be a tremendous day, on which the deeds will be weighed on the scales, and every person's record will be given to him – the record in which he will find every good and bad deed that he did in the worldly life. The people will cross the bridge over the Hellfire. The disbelievers will be driven towards the Hellfire, tied up in chains, until they are thrown into it, whereas the honourable believers will be driven towards gardens of bliss, with angels greeting them with greetings of "*Salam*" (peace and security).

Belief in the Last Day includes three matters:

1. **To believe in the resurrection after death**, in accordance with the saying of Allah ﷻ,

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِير ﴾ (1)

"The disbelievers pretend that they will never be resurrected for the Reckoning. Say (O Muhammad): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of and recompensed for what you did, and that is easy for Allah."

2. **To believe in the reckoning and the recompense** because every person will be taken to account for his deeds. Allah ﷻ said,

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴾ (2)

"And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners."

3. **To believe in Paradise and the Hellfire**, and that the final destination of the people is one of these two. Allah ﷻ says,

﴿ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴾ (3)

"And thus We have inspired unto you (O Muhammad) a Qur'an in Arabic that you may warn the Mother of the Towns (i.e. Makkah) and all around it. And warn of the Day of Assembling, of which there is no doubt, when a party will be in Paradise and a party in the blazing Fire."

(1) Surah At-Taghabun 64:7
(2) Surah Al-Anbiya 21:47
(3) Surah Ash-Shuraa 42:7

The fruits of the Belief in the Last Day include:

1. Not being deluded by the worldly life and preparing for the life that will remain through believing and doing righteous deeds;
2. Patience in obeying Allah ﷻ, patience in staying away from disobeying Him and patience during testing times;
3. Taking oneself to account, and knowing that Allah ﷻ is watching over all of our deeds; and
4. Not oppressing people and having certain belief that the oppressed person will take his right from the one who oppressed him (on the Day of Resurrection).

Sixth: Belief in Al-Qadr (Divine Pre-Decree) the good of it and the evil of it

This is to belive that Allah ﷻ knows everything that happened and everything that will happen, and that His knowledge encompasses everything. Allah ﷻ said:

﴿ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴾ [1]

"That you may know that Allah has power over all things, and that Allah surrounds (comprehends) all things in (His) Knowledge."

And He ﷻ wrote the destiny of all the created beings that will exist until the establishment of the Hour, as Allah ﷻ said:

﴿ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَٰلِكَ فِي كِتَابٍ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾ [2]

"Do you not know that Allah knows all that is in heaven and on earth? Verily, it is all in the Book. Indeed, that is easy for Allah."

And nothing occurs in the universe except with His Knowledge and Will, so whatever Allah wills will happen and whatever He wills not to occur will not happen, as He ﷻ said,

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴾ [3]

"But you cannot will, unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise"

The belief in Al-Qadr (Divine Pre-Decree) includes four pillars which a person must believe in. Nothing occurs in this world except that it is within these four pillars:

1. **The belief in the 'Ilm (Knowledge) of Allah** ﷻ that nothing happens in the universe except through Allah's knowledge.
2. **The Belief in Al-Kitaabah (the Writing Down)**, that nothing happens except what has been written in *Al-lawh Al-Mahfoodh* (the Preserved Tablet).
3. **The Belief in the Mashee-ah (Will) of Allah,** that nothing happens in this worldly life except that Allah ﷻ wills for it to happen.
4. **The Belief that Allah is The Creator** of everything as He ﷻ said:

﴿ اللَّهُ خَالِقُ كُلِّ شَيْءٍ ﴾ [4]

"Allah is the Creator of all things."

(1) Surah At-Talaq 65:12
(2) Surah Al-Hajj 22:70
(3) Surah Al-Insan 76:30
(4) Surah Az-Zumar 39:62

The belief in the Al-Qadr has many great benefits in a Muslim's life, including:

1. Reliance on Allah ﷻ while doing / carrying out the means to achieve an end.
2. Being pleased, submissive and having tranquillity in accepting when afflictions occur or when the desired outcome is not achieved despite of taking the means. This is because the believer knows that whatever happens to him only occurs by the Will of Allah ﷻ so the believer does not feel angry or sad, and he submits to the fact that whatever Allah ﷻ decrees for him is good for him in this life and the next.
3. Being thankful for the blessings and not being conceited nor self-amazed because he knows that if it were not for the Bounty of Allah and His Mercy he would not have attained what he wanted in spite of taking the necessary means to achieve that thing. Allah ﷻ said:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴾ [1]

"No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz), before We bring it into existence. Indeed, that is easy for Allah. In order that you will not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allah does like the prideful boaster."

(1) Surah Al-Hadid 57: 22-23

Written Exercises

1. **Complete the following:**

   a. The Last Day is: .....

   b. The Minor signs of the Hour include:

      1. .....

      2. .....

      3. .....

   c. Major signs of the Hour include:

      1. .....

      2. .....

      3. .....

2. **Mention the pillars of the belief in Al-Qadr:**

   a. .....

   b. .....

   c. .....

3. **What are the effects of believing in Al-Qadr?**

   a. .....

   b. .....

   c. .....

   d. .....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	الساعة	As-Saa3a	The Hour
2	البعث	Al-Ba3ath	The Resurrection
3	ثواب	Thawaab	Reward
4	الجنة	Al-Jannah	Paradise
5	النار	An-Naar	Hellfire
6	الشفاعة	Ash-Shafaa3ah	Intercession
7	جزاء	Jaza'	Reward
8	حسنة	Hasanah	Good
9	سيئة	Sayyi'ah	Bad
10	عذاب	3Adhaab	Punishment

Lesson 4

Shirk
(Associating Partners with Allah)

Duration:

One Hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Explain the meaning of shirk
- List the types of shirk
- Make a comparison between shirk and kufr (disbelief)
- Explain some of the forms of shirk
- Make a comparison between shirk akbar and shirk asghar (greater and lesser shirk)

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite:

- Previous lessons in Unit of Aqeedah

The Meaning of Shirk

Shirk (Polytheism)

It is not possible to understand the reality of tawheed without knowing that which nullifies it and opposes it – and that is shirk. So what is shirk? What does it mean? And what are its manifestations, its types and its effects?

Definition of Shirk

Shirk in the linguistic sense: it means more than one.

Shirk in the technical sense: it is to associate something along with Allah ﷻ in those matters which are specific to Allah ﷻ.

Shirk is the opposite of tawheed and it is the greatest sin that Allah ﷻ has made forbidden – as shown in Allah's Statement ﷻ:

﴿ وَإِذْ قَالَ لُقْمَانُ لابْنِهِ وَهُوَ يَعِظُهُ يَبُنَيَّ لاَ تُشْرِكْ بِاللهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾ [1]

"And when Luqman said to his son whilst he was admonishing him, "O my son, do not make shirk with Allah. Indeed, shirk is a great oppression"

And the Prophet ﷺ said: *"Should I not tell you of the most serious of the major sins?" So we (the Companions) said: "But of course, O Messenger of Allah!" He said: "Committing shirk with Allah, and behaving disobediently to the parents."* [2]

Forms of Shirk

Among the forms of shirk includes:

1. Believing that one of the Creation shares along with Allah ﷻ in the specific characteristics of ruboobiyah (Lordship) – such as the ability to control (the affairs of the Universe) or having knowledge of the ghayb (hidden and the unseen) or the right to make legislation. An example of this is what the Christians believe about 'Eesaa (Jesus) عليه السلام. For this reason, Allah ﷻ said about them:

﴿ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَابَنِي إِسْرَائِيلَ اعْبُدُوا اللهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللهِ فَقَدْ حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَالِلظَّالِمِينَ مِنْ أَنصَارٍ, لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴾ [3]

"They have certainly commited disbelief, those people who say "Allah is (Jesus) the Messiah, the son of Mary", while the Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord. Indeed, the person who commits shirk with Allah, then Allah has forbidden Paradise for him and his refuge is (instead) the Hellfire. And there are no helpers for the wrongdoers.

They have certainly commited disbelief, those people who say "Allah is the third of three." Rather there is no god worthy of worship except the One True God. And if these people do not stop from what they are saying, then a painful punishment will certainly afflict the disbelievers from amongst them."

(1) Surah Luqman 31:13
(2) Reported by Al-Bukhari and Muslim
(3) Surah Al-Maidah 5:72-73

Allah ﷻ said about them:

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَٰهًا وَاحِدًا لَا إِلَٰهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴾ [1]

"They took their scholars and their monks as lords besides Allah, and also (they took) the Messiah, the son of Mary. But they were not commanded except to worship the One True God – there is not deity worthy of worship except Him. Exalted is He above what they associate with Him."

2. Directing any aspect of worship to other than Allah ﷻ such as supplication, sacrifice, seeking help, seeking deliverance, loving and having reverential fear. The proof for that is Allah's Statement ﷻ:

﴿ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴾ [2]

"And whoever calls upon another deity, other than Allah, for which he has no proof – then his account is only with his Lord. Indeed, the disbelievers will not succeed."

3. Believing in fortune tellers, using sorcery, using amulets and swearing by other than Allah ﷻ.

Types of Shirk

1. Major shirk (Shirk Akbar):

This is associating others with Allah in His Lordship, His right to be worshipped or in His Names and Attributes – as has been explained previously. It is the type of shirk which takes the person outside of the fold of Islam and makes him dwell in the Hellfire forever.

2. Lesser shirk (Shirk Asghar):

This is the type of shirk that does not take a person out of the fold Islam, but it has an effect on a person's Tawheed. It includes shirk in wording, such as swearing an oath by other than Allah ﷻ, or saying "If Allah wishes and if you wish." It also includes shirk in action, such as perfecting one's prayer in front of others, seeking praise from them. This category is called riyaa' (showing off).

3. Hidden shirk (Shirk Khafee):

This occurs in the action of the heart and the intention, and it may enter into the category of major shirk or minor shirk. Believing, which is an action of the heart, that someone can benefit or harm you, such as believing in amulets, is counted as major shirk.

(1) Surah At-Tawbah 9:31
(2) Surah Al-Mu'minun 23:117

The Effects of Major Shirk

1. The person who does it will spend eternity in the Hellfire if he dies without repenting from it. This is in accordance with the saying of Allah ﷻ:

﴿ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ ﴾ [1]

"Indeed, whoever commits shirk with Allah, then Allah has made Paradise forbidden for him and his final destination is the Hellfire – for the wrongdoers there will be no helpers."

2. Shirk nullifies good deeds, therefore they will not be accepted from the one who commits major shirk, just as Allah ﷻ says:

﴿ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾ [2]

"It was revealed to you and to those who came before you that if you commit shirk then your good deeds will become null and void and you will be one of the losers."

The Difference Between Shirk and Kufr (Disbelief)

Kufr (disbelief) can be rejection of the existence of Allah ﷻ or a lack of worship of Him, whereas shirk is worshipping other than Allah ﷻ or taking alongside Him partners other than Him in worship or the things that are specific to Him.

Shirk comes under the category of kufr, therefore every person who does shirk is a person of kufr, but not every person of kufr is a person who does shirk. The well-known type of shirk mentioned in the verses of the Qur'an and the Prophetic ahadeeth refers to associating partners with Allah ﷻ in worship (Shirk Al-Ibadah).

(1) Surah Al-Maidah 5:72
(2) Surah Az-Zumar 39:65

Written Exercises

1. **Complete the following:**

   a. The meaning of shirk is: .....

   .....

   .....

   b. The worst sin is ..... because shirk .....

   and whoever dies upon shirk enters the ..... and dwells in it forever.

   c. Lesser shirk is ..... and it is also called .....

2. **What are the types of shirk?**

   a. .....

   b. .....

   c. .....

3. **Mention some forms of shirk.**

   a. .....

   b. .....

   c. .....

4. **Compare and contrast shirk and kufr (disbelief):**

   .....

   .....

   .....

5. **What are the effects of committing shirk?**

   a. .....

   b. .....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	أكبر	Akbar	Greater
2	خفي	Khafee	Hidden
3	رياء	Riyaa'	Showing off
4	أصغر	As-ghar	Lesser
5	نفاق	Nifaaq	Hypocrisy
6	تميمة	Tameemah	Amulet
7	استعانة	Isti3aanah	Seeking help
8	استغاثة	Istighaathah	Appeal
9	ذنوب	Dhunoob	Sins
10	جحود	Juhood	Denial

The Prophet ﷺ said: "Indeed my nation will be called on the Day of Resurrection, with shining white faces and limbs, from the traces of wudoo." (1)

Unit on Tahaarah
(Purification)

(1) Reported by Al-Bukhari and Muslim

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Lesson 1

Mas-h (Wiping) over the Khuffayn (socks) and Tayammum

Duration:

One Hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Remember the rulings about Mas-h over the Khuffayn
- Make Mas-h over the Khuffayn and socks in a correct way
- Remember the rulings about Tayammum
- Perform Tayammum in a correct way

Lesson components:

- Lesson contents
- Written exercises
- Practical exercises
- New technical terms and key words

Prerequisite learning:

- Previous lessons in the Unit of Taharaah (Purification) in Level 1

Mas-h (Wiping) over the Khuffayn (Socks)

Allah ﷻ makes things easy for His servants that He legislated for them making *Mas-h (wiping)* over the *Khuffayn* or socks without needing to take them off, instead of washing the feet when renewing Wudoo. This is for a period of one day for the non-traveller, and three days and nights for the traveller. The beginning of the period starts from the first time a person makes *Mas-h* (wiping) after breaking his wudoo.

The Preconditions for wiping over the Khuffayn:

1. It is necessary for the Khuff (sock) or sock to cover the foot, including the ankle. It is permissible to make Mas-h over a Khuff that has holes, as long as it does not have what local customs would deem to be big holes.
2. The sock should be Islamically permissible – it was not stolen, or seized with unlawful force, or made from silk.
3. The two socks must be put on after a wudoo which has been done correctly. If they are put on when not in a state of purification, then it is not permissible to wipe over them.
4. It is obligatory not to exceed the time limit for *Mas-h*, and that is a day and a night for the non-traveller whereas three days and nights for the traveller.

Manner of performing Mas-h over the Khuffayn and socks:

1. Wet your two hands with water and wipe over the top of the *Khuff* or sock, starting from the toes and moving upwards until reaching the lower part of the shin while using the right hand to wipe over the right foot, and the left hand to wipe over the left foot. Spread your fingers when making *Mas-h*.
2. Each foot is wiped only once.

Wiping over a cast or bandage

It is permissible to wipe over a cast or bandage that is placed upon your shin, arm, hand, or over a dressing on the head, in the case of necessity, even if it was put on when without Wudoo.

Wiping over the cast or bandage

Wiping over the socks

Tayammum

Tayammum has been legislated for us by Allah ﷻ as mentioned in the Qur'an:

﴿ فَلَمْ تَجِدُواْ مَآءً فَتَيَمَّمُواْ صَعِيداً طَيِّباً فَامْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِّنْهُ مَا يُرِيدُ اللهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴾ [1]

"But if you are ill or on a journey, or any of you comes after going to the toilet, or you have had intimate relations with women, and you find no water, then perform Tayammum with clean earth and rub your faces and hands with it. Allah does not want to place you in difficulty; rather He wants to purify you and to complete His Favour upon you so that you may be thankful."

The meaning of Tayammum

Tayammum is to perform an act of worship for Allah ﷻ by wiping the face and two hands with clean earth piece, e.g., soil, sand and dust (in a manner specified by the Sharee'ah), when in a situation where water is not available or there is no ability to use it in Ghusl (purification from major ritual impurity) or wudoo (ablution).

The preconditions for Tayammum

1. There is no water present or there is so little of it that it is insufficient to make wudoo or Ghusl.
2. Water is present but in a small amount, and the person needs it (instead) for drinking or cooking food or removing impurities from clothing.
3. Water is present but using it will harm the person if he is ill, such that it might increase his illness or delay his cure.
4. If the available water is extremely cold such that the person is unable to bear using it, and there is no way of warming it up.
5. If obtaining water would expose the person or his possessions to destruction.

Manner of performing Tayammum:

1. Look for any pure thing from the earth other than water – for example soil or dust, or anything which has dust on it, such as a rock or the surface of a wall etc.
2. Have the *niyyah* (intention) and mention Allah's Name by saying ***"Bismillaahir- Rahmaanir-Raheem"*** (in the Name of Allah, the Most Merciful, the Bestower of Mercy).
3. Strike the clean surface that has on it soil or dust or the like of these once with the two palms of the hand. Then wipe the left palm over the back of the right hand and the right palm over the back of the left hand, then wipe the face once with both hands.

How to perform Tayammum

This method of doing Tayammum is used to take a person out of a state of major ritual impurity (such as janaabah - post sexual intercourse impurity) and the lesser ritual impurity. Therefore, it can replace the Ghusl and Wudoo when either of these needs to be done, in accordance with the conditions already mentioned.

(1) Surah Al-Maidah 5:6

Nullifiers of Tayammum

1. All the matters which nullify Wudoo, which have already been explained, will also nullify Tayammum.
2. Availability of water, or if the person is able to use it.

Matters related to Tayammum

1. Tayammum is not valid if it is done only out of personal desire and without a valid excuse - like a lack of water or inability to use it - as has been explained in the conditions mentioned previously.
2. If a person prays after having made Tayammum and completes his prayer before water becomes available, then his prayer is valid, and he does not have to repeat it.
3. If he performs Tayammum in place of Ghusl to remove a major state of impurity, and prays, then his prayer is valid. If water for making Ghusl becomes available, he does not have to repeat his prayer. However, he must strive to find water for Ghusl.
4. If a Muslim cannot perform Wudoo or Ghusl due to an illness, or any other reasons, he must perform the prayer and not delay it, even if he is not in a state of purity, and he does not have to repeat the prayer later. This explains the importance of performing the prayer in its prescribed time.

Written Exercises

1. List the preconditions for wiping over the khuffayn (socks):

   a. .....

   b. .....

   c. .....

   d. .....

   e. .....

2. Describe how to do Tayammum:

   .....

   .....

3. When is it permissible to do Tayammum?

   .....

   .....

4. What is the ruling on wiping over a cast or bandage?

   .....

   .....

5. Mention the preconditions for Tayammum?

   1. .....

   2. .....

   3. .....

   4. .....

6. Mention the nullifiers of Tayammum?

   a. .....

   b. .....

Practical Exercises

1. The teacher will ask the student to wipe over the leather socks and normal socks, and will discuss it with the student and correct his mistakes.
2. The teacher will ask the student to perform Tayammum and will discuss the preconditions and rulings of Tayammum, along with correcting his mistakes.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	خف	Khuff	Leather sock
2	جوارب	Jawaarib	Normal socks
3	خلع	Khala3a	Taking off
4	حرير	Hareer	Silk
5	جبيرة	Jabeerah	Cast
6	تيمم	Tayammum	Dry Purification / Purification using dry material
7	غبار	Ghubaar	Dust
8	تراب	Turaab	Soil
9	كعب	Ka3ab	Ankle
10	مباح	Mubaah	Permissible

Lesson 2

Ghusl (Ritual Bath)

Duration:

One Hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Understand the meaning of Ghusl
- Know when ghusl is obligatory
- Know when ghusl is recommended
- List the types of recommended ghusl
- Understand some of the issues of purification which are specific to women
- Compare the rulings of haydh (menstrual period) and istihaadhah

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Previous lessons in the Unit of Tahaarah (Purification) in Level 1 & 2

Ghusl (Ritual Bath)

Ghusl is to wash the entire body with water. This is obligatory upon a Muslim to remove the major hadath (major impurity) which includes:

1. **Al-Janaabah (a state of post sexual impurity):** The person who is in a state of janaabah is not allowed to offer prayers, make circumambulation around the Ka'bah, recite from a written copy of the Noble Qur'an or stay in the masjid (mosque).

   Janaabah occurs due to the following causes:

   a. Sexual intercourse: This involves penetration, regardless of whether semen is ejaculated or not. Any contact of the male and female genitalia makes ghusl obligatory.

   b. Wet dreams: This is the ejaculation of semen while asleep due to a wet dream.

   c. Emission of semen due to sexual desire whilst awake for whatever reason. If semen is emitted out of non-sexual desire, then this does not count as janaabah.

2. Al-Haydh (Mensruation): This is the monthly (period) which the women experience. The woman on her period is not allowed to offer prayers nor touch a written copy of the Qur'an nor enter the masjid. Likewise, it is not permissible for her husband to have sexual intercourse with her until she has made ghusl after her period has finished.

3. An-Nifaas (Postpartum bleeding): This bleeding takes place after childbirth. Similar to the menstrual period, the woman purifies herself once the bleeding stops.

The Obligatory Ghusl

Ghusl is obligatory to perform in the following circumstances:

1. Al-Janaabah (Major ritual impurity)
2. Al-Hayd (Monthly menstrual period): It is obligatory for the woman to make Ghusl after she is pure from her monthly cycle.
3. An-Nifaas (Postpartum bleeding): It is obligatory for the woman to make Ghusl after she becomes pure from the bleeding of nifaas, just as is the case with Hayd.
4. Death: If a person dies, it is obligatory for his family to do Ghusl to him.
5. Islam: If a disbeliever enters Islam, it is obligatory for him to do Ghusl. However, some of the scholars view that it is recommended, and not obligatory.

The Recommended Ghusl

Ghusl is recommended to perform in the following circumstances:

1. Before the Jumu'ah prayer (Friday congregational). Some of the scholars view it obligatory to make Ghusl for Jumu'ah, due to the statement of the Prophet ﷺ: *"The Ghusl of Jumu'ah is obligatory upon every person who has reached puberty".* [1]
2. Before the Eid prayer
3. After recovering from losing consciousness or regaining sanity after being insane
4. Before entering the state of Ihram
5. Before entering Makkah for the one who came from a long journey and not a resident of Makkah – with the intention of doing Hajj and Umrah.
6. For the one who washed a dead person

(1) Agreed upon and reported by the seven

The Manner of Performing Ghusl

To perform Ghusl, it is sufficient for a Muslim to have the intention to purify from the major impurity and say *"Bismillah"* (in the Name of Allah), then pour the water over the head and the rest of the body, as well as doing *Madmada* (rinsing the mouth with water) and *Istinshaaq* (rinsing the nose) by sniffing water into the nostrils.

The Sunnah (perfect way) in doing Ghusl from Janaabah is to perform the following steps:

1. Making the niyyah (intention in the heart only) for doing Ghusl to purify oneself from impurity.
2. *Tasmiyah*, i.e. saying *"Bismillah"*.
3. Cleaning of private parts.
4. Doing Wudoo, similar to the way for the Salah (prayer).
5. Pouring water over the head three times.
6. Pouring water over the head and whole body starting with the right side of the body and then the left side once.

Specific Issues About the Purification of the Muslim Woman

There is no difference between a Muslim woman and a man with regards to the rulings of Taharaah (purification) in Ghusl, Wudoo and the state of Janaabah. However, there are rulings specific to her by virtue of her feminine nature, like ***Hayd*** (menstruation), ***Nifaas*** (postpartum bleeding) and ***Istihaadah*** (abnormal vaginal bleeding).

It is important for the Muslim woman to know these rulings in order to perform the acts of worship in a correct manner. Similarly, it is important for the man to know these rulings to guide his family and educate them about the religion because they are the one responsible over his household. The specific rulings related to a woman's purification are explained below.

First: Al-Hayd (Menstruation)

It is the blood which naturally comes out of a woman every month. Its length differs from one woman to another as it can be between six and eight days every month, and sometimes it may be more, or it may be less. Some of the rulings specific to the menstruating woman are as follows:

1. The menstruating woman should not offer her prayers until she becomes pure. If she does, her prayer is invalid, and she is sinning if she offers her prayers during her period. She does not have to make up any of the prayers she missed during this time.
2. The woman who is menstruating is forbidden to fast during her period until she becomes pure. However, she must make up any missed fasts from the month of Ramadaan, or any other obligatory fast.
3. She cannot touch the *Mus-haf* (the Qur'an in book form) but she can read the Qur'an from her memory. If there is a need like for studying, teaching, and revising what she has memorised out of fear in forgetting it, she can read from the *Mus-haf* but without touching it.
4. It is forbidden to have sexual intercourse with her husband until she becomes pure. However, it is permissible for her husband to be intimate with her in ways that do not involve her private parts, like kissing, playing with her and touching her.
5. The woman who is menstruating cannot enter the masjid and stay inside. Likewise, she is not allowed to do Tawaf (circumambulation) around the Ka'bah.

Second: An-Nifaas (Postpartum bleeding)

It is the blood which a woman loses due to childbirth, regardless of whether it comes out shortly before (like three days), or after. All the rulings about menstruation which have been mentioned also apply to women experiencing Nifaas, such as leaving the prayer, making up the fasts, not touching the Mus-haf, not entering the Masjid and not having sexual intercourse.

The period of Nifaas: The scholars limited Nifaas to forty days after she gives birth. If she becomes pure before that, then she must make Ghusl and the things that were *haram* (forbidden) for her during her period of Nifaas become *halal* (permissible). If it exceeds more than forty days, it is considered Istihaadah (abnormal vaginal bleeding), and will be explained further.

Ijhaad (Miscarriage/Stillbirth): It is when the fetus comes out before the full pregnancy period is complete. The blood which comes out after the miscarriage has the same ruling as Nifaas if the fetus has been alive for 81 days. This is the period in which the human form becomes apparent in most cases. However, if it is less than 81 days, the bleeding is not considered Nifaas.

Third: Al-Istihaadah – (Abnormal vaginal bleeding)

This is a continuous vaginal bleeding in woman that only stops for a day or two. It does not require Ghusl, and the rulings of menstruation and postpartum bleeding do not apply in this case. A woman has to purify herself by performing wudoo for every prayer when its prescribed time comes, washes the area where blood comes out and places something like cotton to stop the continuous flow. If some blood comes out after doing that, she can continue and complete her prayer. A woman experiencing istihaadah falls into one of these three categories:

1. **A woman who had a regular cycle beforehand**

   This applies to the woman who had a regular menstrual cycle before developing continuous bleeding for the whole month. She should refer back to the regular bleeding pattern she used to have before she developed istihaadah, and determines the days of her menstrual cycle from it. Then when the days of her period have finished, she makes Ghusl – just as is reported in the hadeeth of 'Aaisha (may Allah be pleased with her), when the Prophet ﷺ said to Fatimah bint Abu Hubaysh رضي الله عنها: "*Stop praying for the number of days that your menstrual period used to last, then do Ghusl and pray.*" [1]

2. **The woman with istihaadah who had no regular cycle**

   She is the woman who has no regular menstrual cycle, but she can distinguish between her normal menstrual blood and her istihaadah blood. Thus, she acts according to this distinction.

3. **The woman with istihaadah where the situation is unclear**

   She is the woman for whom the type of bleeding is not clear, did not have any regular menstrual pattern and is unable to distinguish between menstrual bleeding and istihaadah bleeding. This person must consult the people of knowledge and the medical specialists.

The Ghusl after menstrual or postpartum bleeding:

When the woman has finished her menstrual or postpartum bleeding, she must be certain that it has truly stopped and monitor closely until the signs of being pure appears, which are well known amongst women. Then she must hasten to do Ghusl and not delay it so that she can resume to perform her prayers and make up for her missed fasts.

(1) Reported by al Bukhari and Muslim

Written Exercises

1. **Complete the following:**

   a) Ghusl is: .....

   b) Hadath akbar (major ritual impurity) needs the ..... whereas hadath asghar (lesser ritual impurity) needs the .....

   c) Hadath akbar includes ....., ..., and .....

   d) Janaabah (state of major ritual impurity) occurs due to ....., ..., and .....

   e) Hadath akbar prevents a Muslim from doing ....., ..., and ....., and these are not permissible for him until .....

   f) Haydh is: .....

   g) Istihaadhah is: .....

2. **Mention the things which make Ghusl obligatory:**

   a) .....

   b) .....

   c) .....

   d) .....

   e) .....

3. **When is Ghusl recommended (rather than obligatory)?**

   .....

4. **Mention the steps when making a complete Ghusl:**

   a) .....

   b) .....

   c) .....

   d) .....

   e) .....

5. **Compare and contrast the situation for the woman on her haydh and a woman who is in istihaadah:**

   a) **With regards to the prayer:**

   The woman on her haydh .....

   The woman who is in istihaadhah .....

   b) **With regards to the fasting:**

   The woman on her haydh .....

   The woman who is in istihaadhah .....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	مصحف	Mus-haf	Written copy of the Qur'an
2	ولادة	Wilaadah	Childbirth
3	مني	Manee	Semen
4	نفاس	Nifaas	Postpartum bleeding
5	حيض	Hayd	Menstrual period
6	استحاضة	Istihaadah	Abnormal vaginal bleeding
7	احتلام	Ihtilaam	Wet dream
8	إغماء	Ighmaa'	Unconsciousness
9	ميت	Mayit	Dead person
10	اجهاض	Ijhaad	Miscarriage

"Pray as you have seen me praying." [1]

Unit on Salah
(Prayer)

(1) Reported by Al-Bukhari

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Lesson 1

The Voluntary Prayer

Duration:

One Hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Identify the number of superogatory prayers associated with the obligatory prayers
- Know some of the emphasized sunnah
- Know the times that it is forbidden to offer prayers

Lessons components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Previous lessons from the Unit of Salah (Prayer) in Level 1
- Previous lessons from the Unit of Tahaarah (Purification) in Level 1 & 2

The Voluntary Prayers

These are the prayers which the Prophet ﷺ has recommended us to perform, without them being obligatory to do, either by doing them by himself or has encouraged us to do them. The different types of voluntary prayers are explained below.

1. **The Rawaatib Sunnah (As-Sunan Ar-Rawaatib):** These are the sunnah prayers that are linked to the obligatory prayers that are offered before or after them. There are twelve rak'ah in total as explained in the following table:

Number	Prayer	Number of Sunnah rak'ah before it	Number of obligatory rak'ah	Number of Sunnah rak'ah after it	Total
1	Fajr	2	2		4
2	Dhuhr	2 + 2	4	2	10
3	'Asr		4		4
4	Maghrib		3	2	5
5	'Isha		4	2	6
Total number of obligatory rak'ah			17		

   The two-rak'ah Sunnah prayer done before the Fajr prayer is an emphasized sunnah that the Prophet ﷺ was constant in performing, whether he is travelling or not.

2. **The Witr (Odd number) Prayer (Salaatul-Witr):** It is a one rak'ah prayer that the Muslim performs as the last prayer of the day, just as the Prophet ﷺ said: *"Witr is one rak'ah in the last part of the night."* (1)

   Its time is from after the 'Isha prayer until before the Fajr prayer. It is also an emphasized sunnah just like the Sunnah of Fajr that the Prophet ﷺ was constant on performing, whether he is travelling or not, and he used to pray two rak'ah before it. It is better to delay the Witr prayer until the last part of the night for the one who is confident in waking up in time for it, as mentioned in the hadeeth of Jabir رضي الله عنه who said: The Messenger of Allah ﷺ said: *"Whoever fears that he will not get up at the end of the night, let him pray Witr at the beginning of the night, but whoever expects to get up at the end of it, let him pray Witr at the end of the night, for prayer at the end of the night is witnessed (by the angels) and that is better."* (2)

3. **The Night Prayer (Salaatul-Layl):** It is the best of the prayers next to the obligatory prayers, as mentioned in the hadeeth of Abu Huraira رضي الله عنه that the Prophet ﷺ: *"The best prayer after the obligatory prayers is the night prayer."* (3) It does not have a specific number; thus, the Muslim may pray as much as he wants, generally offered two rak'ah by two rak'ah and ends it with the Salaat-ul Witr.

4. **The Taraaweeh Prayer (Salaatul-Taraaweeh):** This is the optional prayer usually performed in the nights of Ramadan after the 'Ishaa prayer, and the Muslims pray it in congregation in the masjid.

5. **The Prayer for Greeting the Mosque (Tahiyyatul-Masjid):** It is a two-rak'ah prayer that a Muslim performs upon entering the mosque before sitting whilst waiting for the prayer to begin.

(1) Reported by Muslim
(2) Reported by Muslim
(3) Reported by Muslim

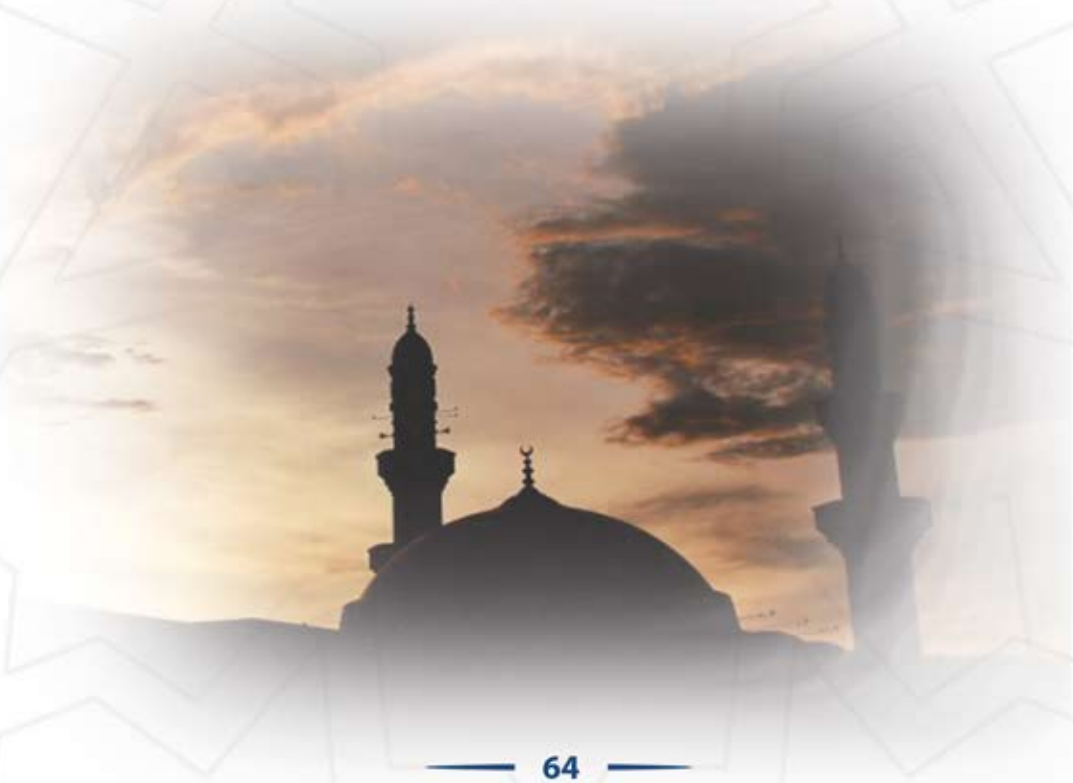
Times When It Is Forbidden To Pray

Allah ﷻ Who establishes the rulings, has demarcated times in which it is forbidden to pray optional prayers, and these times are as follows:

1. From after the Fajr prayer until sunrise; However, during this time, it is only permissible to pray the sunnah of Fajr if one did not pray them before the Fajr prayer.
2. From sunrise until the sun rises by the distance of a spear, and that is approximately fifteen minutes after sunrise.
3. From when the sun reaches the zenith until it goes down in the direction of the west, and this time period is recognised by the lack of a shadow, just as you can recognise the time of afternoon by the sun inclining towards the west and the appearance of a shadow in the east direction.
4. From after the 'Asr prayer until sunset.
5. While the sun is setting.

The situations in which it is permissible to pray at the forbidden times:

1. Making up an obligatory prayer.
2. The two rak'ah for tawaaf (circumambulation of the Ka'bah).
3. Making up the sunnah for Dhuhr after 'Asr prayer, if Dhuhr and 'Asr were combined.
4. A prayer that is connected to a specific reason, for example, the Funeral prayer, the Eclipse prayer and Tahiyyatul-masjid (the prayer for greeting the masjid).



Written Exercises

Answer the following:

1. Mention three times when it is forbidden to pray a voluntary prayer without a valid reason?
   a. .....
   b. .....
   c. .....
2. What are the types of voluntary prayer?
   a. .....
   b. .....
   c. .....
   d. .....
3. Complete the following table:

Number	Prayer	Number of Sunnah rak'ah before it	Number of obligatory rak'ah	Number of Sunnah rak'ah after it	Total
1	Fajr				
2	Dhuhr	2 +			10
3	'Asr		4		
4	Maghrib		3		
5	'Isha				
6	Witr				

4. What are the situations when it is permissible to pray at the forbidden times?
   a. .....
   b. .....
   c. .....
   d. .....
5. Mention two examples of an emphasized sunnah?
   a. .....
   b. .....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	تطوع	Tatawwu3	Voluntary
2	نافلة	Naafilah	Optional / supererogatory
3	سنن رواتب	Sunan Rawaatib	Sunnah prayers linked to the obligatory prayers
4	وتر	Witr	Odd number prayer
5	سنة مؤكدة	Sunnah Mu'akkadah	Emphasized sunnah
6	خسوف	Khusoof	Lunar eclipse
7	الضحى	Adh-Dhuha	Forenoon prayer
8	الاشراق	Al-Ishraaq	Sunrise
9	تراويح	Taraaweeh	Optional prayers prayed after 'Ishaa in Ramadan
10	كسوف	Kusoof	Solar eclipse

Lesson 2

Salaatul-Jamaa'ah
(The Congregational Prayer)

Duration:

One Hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Know the ruling of the congregational prayer
- Understand the importance of the congregational prayer
- Be able to call the Adhaan for the prayer in the correct way
- Be able to call the Iqaamah for the prayer in the correct way
- Remember the etiquettes of going to the Prayer

Lesson components:

- Lesson contents
- Written exercises
- Practical exercises
- New technical terms and key words

Prerequisite learning:

- Previous lessons from the Unit of Salah (Prayer) in Level 1
- Previous lessons from the Unit of Tahaarah (Purification) in Level 1 & 2

The Ruling of the Congregational Prayer

It is obligatory upon the Muslim man that he performs the obligatory prayers in the mosque in congregation with the other Muslims. Allah ﷻ says:

﴿ فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ , رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْماً تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴾ [1]

"In mosques, which Allah has ordered to be raised (to be cleaned, and to be honoured), in them His Name is glorified in the mornings and in the afternoons or the evenings. Men whom neither trade nor sale diverts them from the Remembrance of Allah nor from performing the prayer nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned from the horror of the torment of the Day of Resurrection."

And Allah ﷻ says:

﴿ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَأَقَامَ الصَّلاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلاَّ اللَّهَ فَعَسَى أُوْلَئِكَ أَنْ يَكُونُوا مِنْ الْمُهْتَدِينَ ﴾ [2]

"The Mosques of Allah are only to be maintained by those who believe in Allah and the Last Day, establish the prayer and give Zakat and fear none but Allah. It is they who are expected to be on true guidance."

Abu Huraira رضي الله عنه reported that a blind man came to the Prophet ﷺ. He said, *"O Messenger of Allah, I do not have a guide who can lead me to the masjid." So he asked the Prophet ﷺ to grant him a concession so he could pray in his house, so he granted him a concession. Then when he (the blind man) turned away, the Prophet ﷺ called him and said, "Can you hear the call to the prayer?" He said, "Yes." So he ﷺ said, "Then respond (to it).* [3]

Thus, if the congregational prayer is not obligatory, then why did the blind man request a concession to pray in his house? And it was confirmed to be an obligation because the Prophet ﷺ commanded him to answer the call to prayer, which is the Adhaan. It is reported from Abdullah ibn Abbas رضي الله عنهما that he said: *The Prophet ﷺ said, 'whoever hears the call (adhaan) and does not come (to the masjid), then there is no prayer for him except for the one who has a (valid) excuse."* [4]

The congregational prayer has a tremendous virtue. 'Abdullah ibn Umar رضي الله عنهما reported that the Messenger of Allah ﷺ said, *"The congregational prayer is better than the prayer alone, by twenty-seven times."* [5]

If this is the case, then it is important to be keen on performing the obligatory prayers in congregation with other Muslims in the masjid. As for the voluntary or supererogatory prayers, performing them in the house is better.

The congregational prayer is not obligatory upon woman, rather, the prayer in her house is better. However, she is not to be prevented from praying in the masjid if she wants to, and if there is a designated place in the masjid for the women.

(1) Surah An-Nur 24:36-37
(2) Surah At-Tawbah 9:18
(3) Reported by Muslim
(4) Reported by Ibn Majah, and Ibn Hibban and al Albaani declared this narration to be saheeh (authentic)
(5) Reported by Al-Bukhari and Muslim

The Adhaan and the Iqaamah

The Adhaan is the Islamic call recited loudly to inform the Muslims that the time of a particular prayer has begun. The Iqamaah is the announcement that the Imam has arrived, and the prayer will start. The manner of calling the Adhaan and Iqamaah are as follows:

No.	Wordings of the Adhaan	Repeat	Wordings of the Iqaamah	Repeat
1	Allahu Akbar	4	Allahu Akbar	2
2	Ash-hadu an laa ilaaha illal-laah	2	Ash-hadu an laa ilaaha illal-laah	1
3	Ash-hadu anna Muḥammadan Rasulullah	2	Ash-hadu anna Muḥammadan Rasulullah	1
4	Ḥayya 'alaṣ-Ṣalah	2	Ḥayya 'alaṣ-Ṣalah	1
5	Ḥayya 3alal-falaaḥ	2	Ḥayya 3alal-falaaḥ	1
6			Qad Qamatiṣ-Ṣalah	2
7	Allahu Akbar	2	Allahu Akbar	2
8	Laa ilaaha illal-laah	1	Laa ilaaha illal-laah	1

However, in the Fajr prayer the *mu'adh-dhin* (the person who calls the adhaan) says ***"As-Salaatu khairu minan-nawm"*** (Prayer is better than sleep) twice after saying **"Ḥayya 3alal-falaaḥ"**.

How to Respond Upon Hearing the Adhaan

When you hear the Adhaan, repeat after the mu'adh-dhin and say exactly what he says, except when he says ***"Hayya 3alas-salah, Hayya 3alal-falaah"***, and instead say ***"laa hawla wa laa quw-wata illa billah"*** (There is no power nor strength except with Allah).

After the Adhaan is finished, it is from the Sunnah to send salutations upon the Prophet ﷺ then ask for him to be granted *"Al-Waseelah"* (an exalted position) in the Hereafter. Abdullah bin 'Amr ibn Al-Aas رضي الله عنهما narrated that he heard the Prophet ﷺ say:

"When you hear the mu'adh-dhin, repeat what he says, then send salaah on me, for everyone who sends salaah on me, Allah will send salaah on him ten times; then ask Allah for Al-Waseelah for me, which is a rank in Paradise which is befitting for only one of Allah's servants, and I hope that I may be that one. If anyone who asks that I be given Al-Waseelah, he will be assured of my intercession." (1)

Jabir ibn Abdullah رضي الله عنهما said that the Messenger of Allah ﷺ said: "Whoever says, when he hears the call to prayer:

'Allahumma rabba hadihid-da'watit-taam-mati was-salatil-qaimah, aati Muhammadan Al-Wasilah wal-Fadilah, wab'ath-hu Maqaman Mahmoodan al-ladhi wa'adtah.' *(O Allah, Lord of this perfect call and the prayer to be offered, grant Muhammad al-waseelah and also the eminence, and resurrect him to the Praised Position that you have promised),*

then my intercession on the Day of Resurrection will be made permissible for him." (2)

(1) Reported by Muslim
(2) Reported by Al-Bukhari

When the time for prayer comes and you are in a place or city where the adhaan is not heard, then the best thing to do is to call the adhaan by yourself because in it is a great reward. If you hear the adhaan, then it is binding upon you to attend the congregational prayer. And if you will pray alone in a city where the adhaan is called, it is recommended to call the iqaamah for yourself or for those who are praying with you.

Videos to teach the recitation of Adhaan and Iqamaah

The call to prayer (Adhaan)

The Adhaan for Fajr Prayer

The Iqaamah

Etiquettes of Going to the Prayer

The prayer (Salah) is a tremendous act of worship, and because of this, a Muslim must give importance in preparing for it and to perform it in congregation along with the other Muslims in the masjid. There are recommended manners in performing the prayer in the masjid and among these are the following:

1. Going early to the masjid at the time of hearing the adhaan
2. Walking to the prayer with calmness and tranquillity, and without undue haste in walking even if the prayer has already started
3. Going inside the masjid with the right foot first and saying the supplication which was transmitted to us by 'Abdullah ibn 'Amr ibn al 'Aas ﷺ that when the Prophet ﷺ would enter the masjid, he would say: **"A'oudhu bil-lahil-'adheem wa bi-wajhihil-Karem, wa sultanihil-qadeem minash-shaytanir-rajeem."** *(I seek refuge with Allah, the Tremendous One, and with His Noble Face and with His Pre-eternal Sovereignty from the accursed satan.).* [1]
4. Praying two rak'ah as either Tahiyyat-ul Masjid (Greeting the masjid) or as Sunnah Raatibah if the obligatory prayer has accompanying sunnah prayers before it. If the prayer has not started, one may sit and keep busy with Dhikr (remembrance of Allah, the Most High), recite the Qur'an and make supplication.
5. Striving to perform the prayer in the first row because it is the best of the rows for men.
6. Striving to straighten the line, such that no one is ahead or behind the row, and not leaving a gap between yourself and the person praying next to you.
7. Sitting for a short time after the prayer finishes, not being hasty to stand up, and reciting the prescribed words of dhikr after the obligatory prayers.
8. Avoiding passing directly in front of someone who is praying, for this is a serious sin.
9. Not raising your voice when reciting the Qur'an, making Du'a or Dhikr in a manner that would disturb those people around you.
10. Switching off communication devices such as mobile phone or putting it on a silent setting.

(1) Reported by Abu Dawud and al Albani said it is saheeh (authentic).

Written Exercises

1. **Mention five of the etiquettes of going to the prayer:**

   a. .....

   b. .....

   c. .....

   d. .....

   e. .....

2. **Complete the following phrases:**

   a. The adhaan is: .....

   and the iqaamah is: .....

   b. The ruling regarding the congregational prayer is .....

   and it is ..... times better than praying by yourself.

3. **What should you say upon hearing the Adhaan?**

   .....

   .....

   .....

Practical Exercises

1. The student will be asked to say the Adhaan for the prayer.

2. The student will be asked to say the Iqaamah for the prayer.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	مكتوبة	Maktoobah	Obligatory
2	جماعة	Jamaa3ah	Congregation
3	منفرد	Munfarid	Praying alone
4	إمام	Imaam	Imam/person who leads
5	مأموم	Ma'moom	Person following the Imam
6	رخصة	Rukhsah	Concession
7	نداء	Nidaa'	The call
8	أذان	Adhaan	Call to prayer
9	إقامة	Iqaamah	Call to begin the salah
10	عذر	3Adhr	Excuse

Lesson 3

The Rulings Related to Making Up the Prayer and Accidentally Forgetting a Part of Prayer

Duration:

One Hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Correctly make up a missed part of the congregational prayer
- Explain the rulings related to Sujood As-Sahw (The prostration of forgetfulness)
- Know the correct actions to do if you forget something in your prayer
- Perform the Sujood As-Sahw correctly

Lesson components:

- Lesson contents
- Written exercises
- Practical exercises
- New technical terms and key words

Prerequisite learning:

- Previous lessons from the Unit of Salah (Prayer) in Level 1
- Previous lessons from the Unit of Tahaarah (Purification) in Level 1 & 2

Rulings Related to the One Who Came Late in the Congregational Prayer

It is recommended for the Muslim to come early for the congregational prayer as we have previously mentioned, but if he arrives late then he must join the Imam in the position he is in and should make up whatever part of the prayer he missed. The explanation concerning how to make up the missed part of the congregational prayer are as follows:

1. If you catch the Imam when he is making Rukoo', then you have caught the rak'ah (hence, you do not need to make up that rak'ah).
2. If you join the row, make the Takbeerat-ul ihram (the initial saying of Allahu Akbar which enters you into the prayer) while you are standing. Then perform another Takbeer and follow the position in which the Imam is. For example, if he is prostrating, then prostrate yourself, and if he is sitting, sit as well – and so on.
3. Follow the Imam until he performs the second Tasleem (saying *"Assalaamu alaikum wa rahmatullah"* at the end of his prayer).
4. After the Imam performs that Tasleem, stand, and recite the Takbeer, and perform whatever part of the prayer you missed.
5. Consider the first Rak'ah that you were able to catch with the Imam as your first Rak'ah. Then make up the Rak'ah which you missed, following the correct sequence of the actions of the prayer.

Here are some examples for clarification:

1st Example: You joined the congregation while they were prostrating in the second Rak'ah of the Dhuhr prayer. You must follow these steps:

- Perform the Takbeeratul-ihram while you are standing.
- Perform another Takbeer then prostrate with the congregation and complete the prayer with the Imam.
- When the Imam performs the second Tasleem (to conclude his prayer), perform the Takbeer, and stand for your third Rak'ah. It is the third Rak'ah for you because you caught your first and second Rak'ah with the Imam when the Imam was praying his third and fourth Rak'ah.
- Complete your third and fourth Rak'ah then conclude the prayer with the Tasleem.

2nd Example: You joined the congregation when they were sitting for the first Tashahhud in the Maghrib prayer, thus you must follow these steps:

- Perform the Takbeerat-ul ihram while you are standing, then perform another Takbeer, and sit with the congregation.
- Complete the Imam's third Rak'ah with him but consider it as your first Rak'ah.
- When the Imam performs the second Tasleem, perform the Takbeer, and stand to perform your second Rak'ah.
- Sit for the first Tashahhud after this Rak'ah, because the first Tashahhud is made at the end of the second Rak'ah.
- After this first Tashahhud, perform the Takbeer, stand for the third and final Rak'ah, complete it, and then recite the Tasleem.

Rulings Related to Sujood as-Sahw (Prostration of Forgetfulness)

It is from the nature of humans to be forgetful. A person who is praying might make a mistake out of forgetfulness, by doing something extra or unintentionally omitting something from his prayer, or he might have doubt regarding something in his prayer. Out of Allah's mercy for His servants, He legislated the *Sujood as-Sahw* (Prostration of Forgetfulness) for any mistake in the salah that a person does due to forgetfulness. The prostration of forgetfulness is legislated in three situations:

1. Adding something extra in the prayer. The prostration of forgetfulness for such mistake is to be done after the Tasleem.
2. Omitting something in the prayer. The prostration of forgetfulness for such mistake is to be done before the Tasleem.
3. Having doubt about whether something is added or omitted from the prayer. The prostration of forgetfulness is to be done after the Tasleem if he views that one of the two possibilities is more likely. But if he does not view that one of the two possibilities is more likely to have happened, then he decides on (the part of the prayer) what he is certain of – meaning, the lesser – and the prostration of forgetfulness is before the Tasleem.

The prostration of forgetfulness is legislated both for the fard (obligatory) and nawafil (supererogatory) prayers if there is a need for it; but not every mistake that is forgotten in the prayer necessitates a prostration of forgetfulness. In what follows is the explanation for the situations in which a person should perform the Sujood as-Sahw.

1. Adding something in the prayer

If a person unintentionally adds an act in his prayer, such as extra rukoo' (bowing), sujood (prostrating) or standing, or extra rak'ah - i.e., if he prays Dhuhr with five instead of four rak'ah accidentally and remembers only after he has done that extra amount, then he must prostrate twice after the Tasleem.

However, if he added an extra rak'ah and recognizes it while still in standing position, then he must sit down at once and say the last Tashahhud without any need to complete that extra rak'ah. Then he says the Tasleem and perform the prostration of forgetfulness after it.

2. Omitting something from the prayer

This is when a person unintentionally leaves out an act in the salah. The manner of rectifying this deficiency due to forgetfulness varies, according to the explanation that follows:

a. If the Takbeerat-ul ihraam is forgotten, the salah (prayer) must be repeated from the beginning because the prayer has not been established in its very basis.

b. If any of the pillars of the prayer other than the Takbeerat-ul ihraam were left out, such as rukoo' or sujood (please review the lesson about the Arkan/Pillars of the prayer), then he must correct this deficiency accordingly in either of the three ways:

1. If he remembers that he didn't do the rukoo' or the sujood, and he is still in the same rak'ah, then he must return to the step of the prayer where he made the deficiency and correct it. Then he completes his prayer and does the prostration of forgetfulness **before** the Tasleem.
2. If he remembers the mistake only after he starts reciting Al-Faatihah for the next rak'ah, he does not have to go back to the previous rak'ah which the deficiency occurred because it is already **considered null and void**, and the current rak'ah is the replacement for it. He then completes his prayer and performs the prostration of forgetfulness **before** the Tasleem.
3. If he remembers after a short time and the interval hasn't been long, - i.e., he is still in the place where he prayed and he remembers that he left out a pillar, or he left a whole rak'ah few minutes after making the Tasleem.

   For example, he prayed Asr with only three rak'ah - he must stand up, pray a whole rak'ah or perform the rak'ah he left out, make the Tasleem, then perform the prostration of forgetfulness and make another Tasleem. Even though this deficiency was a decrease, he in fact brought the deficiency, then completed it (the missed rak'ah), making his first Tasleem extra, so he performed the prostration of forgetfulness due to it after the Tasleem.

   As for the one who remembers the deficiency after a long period has passed, then he must repeat the whole prayer.

3. Doubt regarding the prayer

Shakk (doubt) is wavering between two matters, trying to decide which one happened. If the person is in doubt regarding the number of rak'ah he has prayed, whether it was two or three, then the situation can be of only two types:

a. Weigh the two possibilities and follow whichever he is more certain. He must complete his salah and make Tasleem, then perform the prostration of forgetfulness and make another Tasleem.

   For example, a person praying Salatul-Dhuhr and is in doubt whether he is performing the second or third rak'ah should assume whichever he is more certain of. If he is confident that he is on his third rak'ah, then he should consider it as it is, performs another rak'ah (for the fourth), recites the Tasleem and performs the prostration of forgetfulness and make another Tasleem.

b. If there is uncertainty between two possibilities, he should choose the one with the lesser number, complete the salah and perform the prostration of forgetfulness **before** the Tasleem.

   For an instance, a person praying Salatul-Asr is in doubt whether he is in the second or third rak'ah and neither seems to be more likely. He should assume the lesser number, which is the second rak'ah, then complete the third and fourth rak'ah of his prayer and perform the Sujood as-Sahw **before** the Tasleem.

How to Perform Sujood as-Sahw

Sujood as-Sahw is the two prostrations that a person does after completing the final Tashahhud, either before or after reciting the Tasleem, according to the circumstances that was explained previously. The steps are explained in the following illustrations:

In the case of the Sujood as-Sahw before the Tasleem

In case of the Sujood as-Sahw after the Tasleem

Sujood at-Tilaawah (Prostration of Recitation)

You may have noticed that the Imam sometimes stops his recitation during the standing in the prayer and makes a single Sajdah (prostration), then returns to standing and continues the recitation.

This sajdah (singular of Sujood) is called Sujood at-Tilaawah (The Prostration of Recitation). There are ayaat (verses) in the Noble Qur'an where it is Sunnah, not obligatory, to make sujood (prostration) when the Muslim recites them, regardless of whether they are being recited in the prayer or outside of it. These ayaat can be a command to make sujood, as Allah ﷻ mentioned in the Qur'an:

﴿ كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِب ﴾ [1]

"No, (O Muhammad)! Do not obey him (Abu Jahl). Fall prostrate and draw near to Allah!"

They can also contain an indication to perform sujood (rather than a command), such as His sayings ﷻ:

﴿ وَلِلَّهِ يَسْجُدُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ ﴾ [2]

"And unto Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons,"

﴿ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴾ [3]

"They are only those who believe in Our verses who, when they are reminded by them, fall down in prostration and exalt Allah with praise of their Lord, and they are not arrogant.

Most of the time there is an indication in the margins of the Mus-haf (The Noble Qur'an) parallel to the ayah (verse) of Sajdah. There is a line placed under the ayah of Sajdah to notify the person reciting that this is a circumstance for Sujood at-Tilaawah, and sometimes the word 'Sajdah' is written.

In the congregational prayer, when the Imam recites an ayah of sajdah during his standing, he makes takbeer and performs the sujood, then makes another takbeer and rises from the sujood. It is obligatory upon whoever is praying behind him to follow what he does and make sujood with him.

(1) Surah Al-'Alaq 96: 19
(2) Surah Ar-Ra'd 13:15
(3) Surah As-Sajdah 32:15

The Qunoot Supplication

You may have noticed in some of the prayers, especially in the Witr prayer in Ramadan, that sometimes the Imam prolongs the standing after rising up from rukoo', and makes du'a (supplication) with whatever Allah has made easy from him from supplications which have been authentically reported (in the Sunnah). During this time, those praying behind him say "Ameen".

This supplication is called the *Du'a al-Qunoot* (Qunoot Supplication). In some occasions, the Imam performs the Qunoot in other prayers when there are calamities.

Written Exercises

1. Choose the correct answer from the following:

1. If you join the Imam while he is in rukoo' in the second rak'ah in the Fajr prayer, then you must:
   a. Perform your second rak'ah after the Imam makes Tasleem, then you make Tasleem.
   b. Make Tasleem with the Imam.
   c. Repeat the prayer.
2. If you join the Imam while he is in sujood in the second rak'ah of the Dhuhr prayer, then you must:
   a. Pray two rak'ah after the Imam's Tasleem, then you make Tasleem.
   b. Pray three rak'ah after the Imam's Tasleem, then you make Tasleem.
   c. Pray one rak'ah after the Imam's Tasleem, then you make Tasleem.
3. If you catch the Imam while he is making the first Tashahhud in the Maghrib prayer, then you must:
   a. Pray two rak'ah after the Tasleem is done by the Imam, and do not sit down for Tashahhud between them, then make Tasleem.
   b. Pray one rak'ah, then sit down to do the first Tashahhud, pray another rak'ah, then make Tasleem.
   c. Pray two rak'ah, then sit down to do Tashahhud, pray a third rak'ah, then make Tasleem.
4. If you cannot remember whether you prayed three or four rak'ah while praying for 'Ishaa, then you must:
   a. Make Sujood as-Sahw before you make Tasleem.
   b. Make Sujood as-Sahw after you make Tasleem.
   c. Pray one rak'ah, then make Sujood as-Sahw before you make Tasleem.

2. Complete the following:

a. Sujood as-Sahw is: .....

b. If you forget to make Takbeerat-ul Ihram, then your prayer: .....

.....

and you must .....

c. Sajdah at-Tilaawah is: .....

.....

d. The Qunoot supplication is: .....

.....

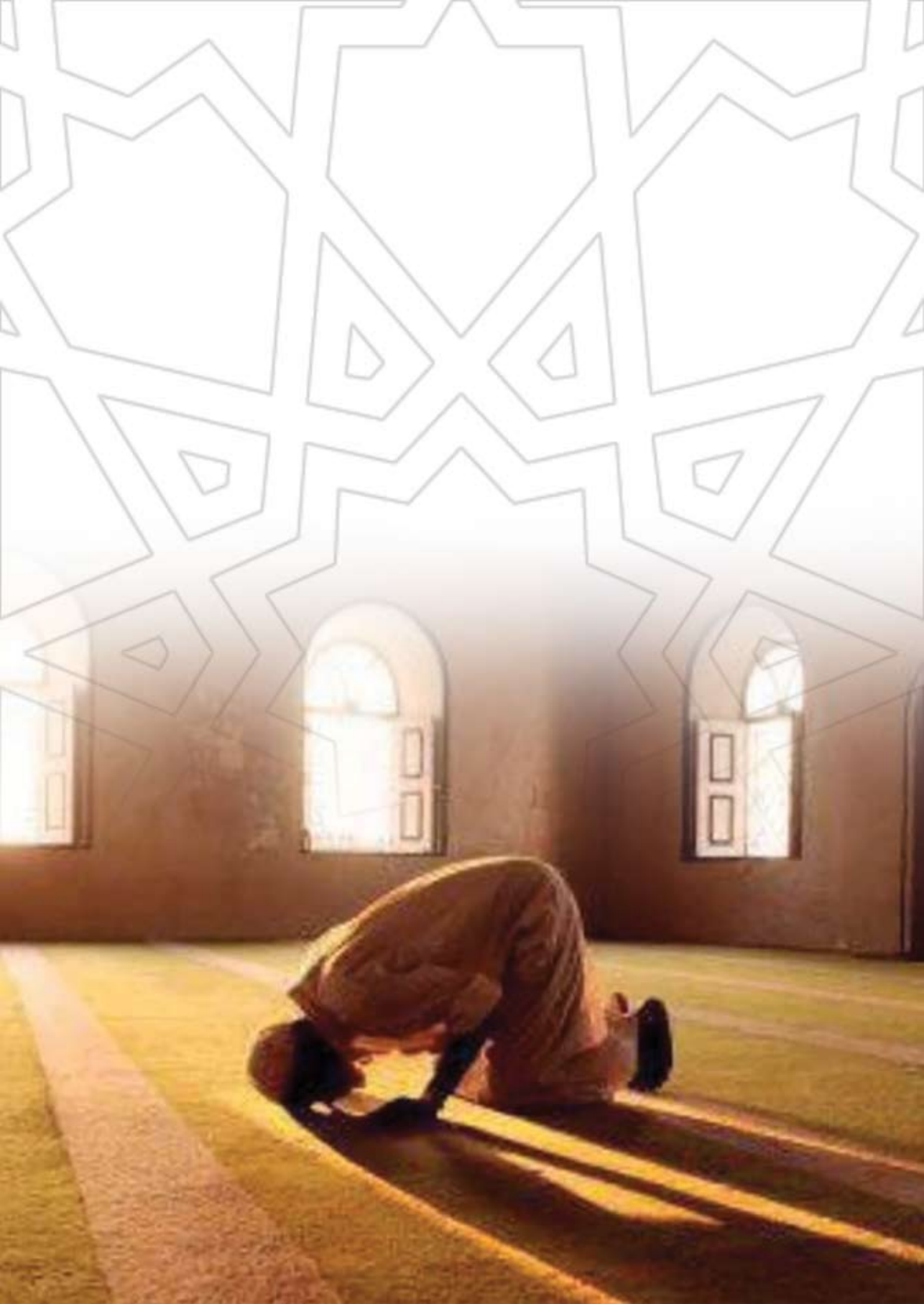
Practical Exercises

The student is requested to demonstrate Sujood as-Sahw in such instances:

1) Missing something out from the prayer.
2) Adding something extra to the prayer.
3) When he has doubt with what he has done.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	مسبوق	Masbooq	Preceded
2	سجود السهو	Sujood As-Sahwu	Prostration of Forgetfulness
3	قضاء	Qadhaa'	Making up
4	نقص	Naqs	Deficiency
5	شك	Shakk	Doubt
6	صف	Saf	Row
7	تذكر	Tadhakkar	Remember
8	تردد	Taraddud	Hesitation
9	سجود التلاوة	Sujood At-Tilaawah	Prostration of Recitation
10	دعاء القنوت	Du3a Al-Qunoot	Qunoot supplication



Lesson 4

Salaat-ul Jumu'ah and Salaat-ul Eidayn
(The Friday Congregational Prayer and The Prayer of the Two Eid)

Duration:

One Hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Pray the Jumu'ah Prayer correctly
- Remember the etiquettes of the Jumu'ah Prayer
- Pray the Eid Prayer in the correct manner
- Pray the Funeral Prayer in the correct manner
- Remember the rules of the Prayer for the Traveller
- Perform the Prayer of the Sick properly

Lesson components:

- Lesson contents
- Written exercises
- Practial exercises
- New technical terms and key words

Prerequisite learning:

- Previous lessons from the Unit of Salah (Prayer) in Level 1
- Previous lessons from the Unit of Tahaarah (Purification) in Level 1 & 2

Salaat-ul Jumu'ah (The Friday Prayer)

The day of Jumu'ah (Friday) is the best day of the week. With regards to its excellence, Abu Hurayrah ﷺ narrated that he heard Allah's Messenger ﷺ say: *"We are the last (of the nations), but the first and foremost on the Day of Resurrection although they were given their scripture before us. Then this is their day which was made obligatory upon them, but they differed about it. So Allah guided us (to it). Thus the people will follow us with regards to it – the Jews have tomorrow (Saturday) and the Christians the day after tomorrow (Sunday)."* [1]

On the day of Friday, the Salaat-ul Jumu'ah (Friday Prayer) is prayed instead of the Dhuhr prayer for whoever is praying it in congregation. Due to its importance, it is obligatory upon the Muslim men to attend the Jumu'ah Prayer. The Noble Qur'an has mentioned this religious obligation as Allah ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴾ [2]

"O you who believe! When the adhan is called for the prayer on the day of Jumu'ah then proceed to the remembrance of Allah, and leave off trading. That is better for you, if you only knew."

Likewise, there are aforementioned warning and threat for those who abandon it without a valid excuse. 'Abdullah ibn 'Umar and Abu Hurayrah ﷺ narrated that they heard the Messenger of Allah ﷺ say whilst he was on his wooden pulpit: *"The people must certainly stop leaving off the jumu'ah prayers, or else Allah will surely place a seal over their hearts. Then they would certainly be from the ghaafileen (heedless ones)."* [3]

Among the virtues of excellence of the Jumu'ah Prayer was narrated by Abu Hurayrah ﷺ that the Prophet ﷺ said: *"Whoever makes ghusl (ritual bath) then he comes to Jumu'ah prayer and prays whatever has been ordained for him, then he listens (attentively) until the Imam has finished his khutbah (sermon), then he prays along with him – then he is forgiven for what he does between that (Friday) and the next one, with three days extra."* [4]

Therefore, the Muslim should prepare for it early by taking a bath (recommended ghusl), putting on perfume and wearing his best clothes on the day of Jumu'ah. Abu Sa'eed al Khudree ﷺ said that the Messenger of Allah ﷺ said: *"Ghusl (the legislated bathing) on the day of Friday is obligatory upon every Muslim who has attained puberty, and that he uses the miswak (tooth stick for cleaning the mouth) and that he applies some perfume, if it can be found."* [5]

It is recommended for the Muslim to arrive early for the Jumu'ah prayer, and to busy himself with dhikr (remembrance) of Allah, the Most High, as well as to offer optional prayers and recite the Qur'an. When the Imam arrives and begins his khutbah (sermon), the Muslim must listen attentively and not engage in talking as this would nullify his prayer.

(1) Reported by al Bukhari and Muslim, and this wording is that of Muslim
(2) Surah Al-Jumu'ah 62:9
(3) Reported by Muslim
(4) Reported by Muslim
(5) Reported by al Bukhari and Muslim

Description of the Salaatul-Jumu'ah

There are two Adhaan given for the Salaat-ul Jumu'ah; the first Adhaan is announced before the beginning of the (prayer) time in order to remind the people to prepare for it.

When the Imam arrives, the second Adhaan is given. The Imam then delivers the khutbah in two parts, in which to remind the Muslims to have taqwaa (fear of and obedience to Allah, the Most High), and to teach them some matters of the Religion.

The Imam sits briefly between the two khutbah, and after the second khutbah, the iqaamah for the prayer will be called. He then leads the Muslims in a two-rak'ah prayer in which the recitation (by the Imam) is done aloud.

During the khutbah, it is obligatory on every Muslim to listen attentively and to not speak or preoccupy himself with anything else.

What should you do if you arrive late for the Jumu'ah prayer?

We have already emphasized the importance of being early for the Jumu'ah prayer; however, if you arrived late, it may fall into one of the following three scenarios:

1. When you arrive, and the Imam is still giving the khutbah. Do not sit down until you have prayed two short rak'ah (Tahiyyat-ul Masjid). After that, sit down and listen to the khutbah.
2. When you arrive, and the prayer has already started but you were able to join the Imam in the rukoo' of the second rak'ah. This means that you have successfully caught the Jumu'ah prayer. However, you must pray the missed rak'ah after the Imam has given the Tasleem to conclude his prayer.
3. When you join the Imam after he has raised himself from the rukoo' in the second rak'ah. In this case, you have missed the Jumu'ah prayer, and you must complete the prayer along with the Imam but with the intention of completing the prayer as a Dhuhr prayer. After the Imam has given the Tasleem, you should stand and complete the four-rak'ah prayer.

Salaatul-Eid (The Eid prayer)

This is the prayer which is specific for the day of Eid. It is Sunnah Mu'akkadah (strongly recommended Sunnah) which is done after the sun has risen on the two days of Eid - Eid-ul Fitr and Eid-ul Adhaa.

The Eid prayer starts after the sun has risen to the height of a spear, and that corresponds to approximately 15 minutes after sunrise.

In performing the Salaat-ul Eid, the Imam leads the congregation in a two rak'ah prayer. In the first rak'ah he makes the Takbeer (saying "Allahu Akbar") seven times, then he recites Surah al-Faatihah followed by whatever verses he chooses from the Qur'an, and then completes the first rak'ah. When he stands for the second rak'ah, he makes the takbeer five times, then he recites Surah al-Faatihah followed by whatever is easy for him from the Qur'an, completes the second rak'ah, and makes the tasleem.

After the prayer, the Imam delivers two khutbah (sermons), to give a reminder to the congregation, teach them rules and educate them about the Religion.

Salaatul-Janaazah (The Funeral Prayer)

This is the prayer which is offered for the deceased Muslim.

It is done as follows: The deceased is placed in front of the Imam after he/she has been ritually washed and shrouded. The Imam makes the Takbeer (says "Allahu Akbar") four times in total and then make the Tasleem (says "Assalaamu alaikum wa rahmatullah") once whilst turning the head to the right side. All of these are completed whilst standing.

The more detailed description is as follows:

1. Say the first Takbeer by saying "Allahu Akbar" then recite Surat Al-Fatihah only.
2. Say the second Takbeer then send salaat upon the Prophet ﷺ by saying the Salaat Ibrahimiyyah (*"Allaahuma salli 'ala Muhammad..."*). This is the same dhikr in the second part of the Tashahhud recited before the Tasleem in every prayer.
3. Say the third Takbeer and make supplication for the dead person.
4. Say the fourth Takbeer then remain silent for a short time and say *"Assalaamu alaikum wa rahmatullah"* once by turning to the right side only.

Salaatul-Musaafir (The Traveller's Prayer)

Every Muslim should be keen to perform the prayer at all times. It is from the Mercy of Allah, the Most High, and from the ease which Islam gives that the traveller is allowed to shorten the four-rak'ah prayers to two rak'ah instead of praying it full. It is allowed to combine the two prayers Dhuhr and 'Asr, as well as the two prayers of Maghrib and 'Ishaa whilst on journey.

The journey for which the concession of travel, e.g., shortening the prayers, is allowed to that which is more than 80 kilometres distance.

The detailed explanation of that is as follows:

1. When the prayer time comes whilst your journey has begun and you have already left your city, then it is allowed for you to combine Dhuhr prayer and 'Asr at the due time of either of these two prayers. Make the Iqaamah for Dhuhr prayer and pray two rak'ah only, and then make another Iqaamah for 'Asr prayer and pray it with two rak'ah as well.
2. It is allowed for you to combine the Maghrib and 'Ishaa prayer at the due time of either of these two but offer the Maghrib as three rak'ah just like the usual and the 'Ishaa prayer with two rak'ah instead of the (usual) four.
3. If you reach the city you were travelling to and you are staying there for four days or less, then you are allowed to shorten the prayers; however, it is recommended to pray each prayer in its proper time and not to combine them. If you intend to stay there for more than four days, then you have to perform the prayers in their times neither combining them nor shortening them.

Salaatul-Mareedh (The Prayer of the Sick)

The obligation to perform the prayer is never removed from a Muslim, even in the situation of being ill, as long as he remains conscious and rational. A Muslim must strive to perform the prayer in its appointed time as much as he is able to, even if he is sick.

If he is unable to stand for the prayer, then he can offer it in sitting position. And if he cannot offer it in sitting position, then he prays while lying down on his side.

If he is unable to make rukoo' (bowing) or sujood (prostration) then he may slightly lean his head forward instead of making full rukoo' and he leans it more for making sujood.

If he is unable to move his body and his head, then he offers the prayer in his heart whilst having the intention for rukoo' and sujood and sitting.

Written Exercises

1. Complete the following:

a. Mention some special characteristics of the day of Jumu'ah (Friday):

- .....
- .....
- .....

b. Mention some etiquettes of the day of Jumu'ah (Friday):

- .....
- .....
- .....

c. Salaatul-Janaazah (Funeral prayer) comprises four Takbeer and after each Takbeer you must do the following:

- After the first Takbeer, you: .....
- After the second Takbeer, you: .....
- After the third Takbeer, you: .....
- After the fourth Takbeer, you: .....

2. Encircle the correct answer in each of the following:

a. If you enter the masjid on the day of Jumu'ah and the Imam is already giving the khutbah then you must:

1. Sit down and listen attentively to the khutbah.
2. Pray two short rak'ah, then sit down and listen attentively to the khutbah.
3. Wait whilst standing until the prayer starts.

b. If you reach the Imam after he has started to rise from the second rukoo of the Jumu'ah prayer then you must:

1. Complete the rak'ah along with the Imam and when he says "Assalaamu alaikum wa rahmatullaah", pray your the second rak'ah.
2. Follow the Imam and when he says "Assalaamu alaikum wa rahmatullaah" you stand up and pray the four rak'ah of Dhuhr prayer.
3. Complete the rak'ah which you missed along with the Imam and when he says "Assalaamu alaikum wa rahmatullaah", pray three rak'ah and then say the Tasleem. This is because your prayer has become the Dhuhr prayer.

Written Exercises

3. The Eid prayer comprises of two rak'ah in which the Imam makes Takbeer:
   a. Nine times in the first rak'ah and six times in the second rak'ah.
   b. Seven times at the beginning of the first rak'ah and five times in the second rak'ah.
   c. Seven times in the first rak'ah and six times in the second rak'ah.
4. If you are ill and unable to offer the prayer as you could when you are well, then you must:
   a. Wait until you are recovered then make up the prayers which you missed during your illness.
   b. Wait until you are recovered and then begin to pray again without making up the prayers that you missed.
   c. Pray every prayer in its correct time in a manner that you are able to, whilst not delaying any prayer from its correct time.
5. If you are a traveller then it is allowed for you to:
   a. Combine all the prayers by praying them all in one time.
   b. Combine the two prayers Dhuhr and 'Asr, as well as the two prayers Maghrib and 'Isha.
   c. Combine and shorten the two prayers Dhuhr and 'Asr and also combine the two prayers Maghrib and 'Isha, whilst shortening 'Ishaa and performing all three rak'ah of Maghrib.

Practical Exercises

1. Demonstrate how to perform Salaatul-Janaazah (Funeral prayer).
2. Demonstrate how to perform the Eid prayer.
3. Demonstrate how to perform the Prayer of the Sick person in different conditions, such as being unable to stand or sit, or make rukoo' or sujood…. and so on.

Key Words and Technical Terms

No.	Word	Transliteration	Translation
1	الجمعة	Al-Jumu3ah	Friday
2	يوم	Yawm	Day
3	عيد الفطر	3Eid Al-Fiṯr	The festival of Breaking the Fast (after Ramadhan)
4	مرض	Maraḍ	Illness
5	سفر	Safar	Journey
6	جنازة	Janaazah	Funeral
7	جمع	Jama3a	Combine
8	قصر	Qasar	Shorten
9	خطبة	Khuṯbah	Sermon
10	عيد الأضحى	3Eid Al-Aḍ-ḥa	The festival of Sacrifice (after Hajj)

"And indeed, We have bestowed upon you seven of Al-Mathani (the seven repeatedly recited Verses), (i.e. Surat Al-Fatiha) and the Grand Qur'an." [1]

Unit on Adhkaarus-Salah
(Words of Remembrance in the Salah)

(1) Surah Al-Hijr 15: 87

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Lesson 1

Surat Al-Faatihah
(The First Surah in the Qur'an)

Duration:

One Hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Know the virtue of Surat Al-Faatihah.
- Recite Surat Al-Faatihah correctly.
- Be able to memorize Surat Al-Faatihah.

Lesson components:

- Lesson contents
- Written exercises
- Practial exercises
- New technical terms and key words

Prerequisite learning:

- Previous lessons from the Unit of Salah (Prayer) in Level 1 and 2

Surat Al-Faatihah (The Opening Chapter)

Surat Al-Faatihah (The Opening Chapter) is the first Surah in the Mus-haf (written copy of the Qur'an) and it is the first chapter in the arrangement of the Surah in the Noble Qur'an. Also, it is the first Surah that is obligatory upon the Muslim to memorize.

Al-Faatihah

1. In the Name of Allah, the Most Beneficent, the Most Merciful.

2. All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).

3. The Most Beneficent, the Most Merciful.

4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)

5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

6. Guide us to the Straight Way

7. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).

The correct pronunciation of Surat Al-Faatihah

The Importance and Virtues of Surat Al-Faatihah

Surat Al-Faatihah - which is also called Fatihatul-Kitab (The Opening of the Book - is the greatest Surah in the Noble Qur'an. On the authority of Abu Sa'eed bin Al-Mu'alla ﷺ who said: *While I was praying in the mosque, Allah's Messenger called me but I did not respond to him. Afterwards I said:"O Allah's Messenger! I was praying." He said: "Didn't Allah say "O you who believe! Respond to Allah and to His Messenger when he calls you to that which gives you life. "?" He then said to me: "I will teach you a Surah which is the greatest Surah in the Qur'an, before you leave the Mosque." Then he got hold of my hand. When he intended to leave (the Mosque), I said to him, "Didn't you say to me, "I will teach you a Surah which is the greatest Surah in the Qur'an"?' He said, "Al-Hamdu-Lil-lahi Rabbi-l-`alamin (i.e. Praise be to Allah, the Lord of the worlds) which is Al-Sab'a Al-Mathani (i.e. seven repeatedly recited Verses) and the Grand Qur'an which has been given to me."* [1]

It is considered to be the most important Surah in the Noble Qur'an because its recitation is one of the pillars of Salah (prayer), and the prayer is not considered to be correct for the one who does not recite it. This is because of the saying of the Prophet ﷺ: *"There is no prayer for the one who does not recite Fatihatul-Kitab."* [2]

How to Begin the Recitation of the Noble Qur'an

When you begin reciting the Noble Qur'an, whether in the prayer or outside of it, the first thing you start with is the Isti'aadhah (seeking refuge in Allah ﷻ from the accursed Shaytan). Allah ﷻ said: *"So when you want to recite the Qur'an, first seek refuge with Allah from Shaitan (Satan), the one expelled from Allah's Mercy."* [3]

And this is by saying:

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمْ

A3oodhu bil-laahi minash-shaytaanir rajeem.

I seek refuge in Allah from the accursed Shaytan.

And after the isti'aadhah, say the Basmalah, and that is by saying:

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمْ

Bismil-laahir Rahmaanir-Raheem

In the Name of Allah, the Most Merciful, the Bestower of Mercy.

(1) RReported by al Bukhari
(2) Reported by al Bukhari and Muslim
(3) Surah An-Nahl 16:98

The Basmalah is recited at the beginning of any Surah, but when you start reciting the Qur'an from somewhere that is not the beginning of a surah, then it is enough to say the Isti'aadhah alone. When you open the Mus-haf, you will find that all the Surah of the Noble Qur'an begin with the Basmalah except for one, which is the Surat At-Tawbah, the ninth surah.

Reciting and Memorizing Surat Al-Faatihah

It is obligatory upon every Muslim to strive in reciting Surat Al-Faatihah in a correct way, and that they memorize it well in order to recite it in the Salah (prayer). Hence, it is necessary to learn the proper recitation from a teacher who is skilled in *Tajweed* (correct pronunciation of the Qur'an). Listening to an audio recording will help in your memorization, as well as repeating the words after the skilled reciter (has recited them), until you have learned it well. Present your recitation to your teacher, or someone who has learnt the Qur'an and Tajweed so that they can guide you and correct your recitation.

Written Exercises

1. **Complete the following.**

   a. The surah is called Al-Faatihah because .....

   .....

   b. The greatest Surah in the Qur'an is: .....

   and the proof for that is the hadeeth of: .....

   c. Before you recite the Qur'an, you begin with the Isti'aadhah, and that is by saying:

   .....

   d. All of the Surah of the Qur'an start with the Basmalah except for Surah: .....

   ..... and Basmalah is saying: .....

   e. It is obligatory upon every Muslim to memorize Surat Al-Faatihah because it is:

   ..... from the ..... of the prayer.

2. **What is the ruling on the prayer of the one who does not recite Surat Al-Faatihah in his prayer? Give a proof for this.**

   .....

   .....

3. **What do you say when the Imam finishes Surat Al-Faatihah with: *"ghayril maghdoobi 'alaihim wa ladh-dhaaleen"*?**

   .....

Practical Exercises

1. Listen to the audio recording of Surat Al-Faatihah, and repeat two or three ayah after it every day until you memorize it.

The correct pronounciation of Surat Al-Faatihah

2. Demostrate a two-rakah prayer and recite Surat Al-Faatihah and the adhkaar (wordsof remembrance) in Salah loudly under the supervision of your teacher.

How to perform the Salah with two rak'ah

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	سورة	Soorah	Chapter
2	آية	Aayah	Verse
3	جزء	Juz'	Part
4	آمين	Aameen	O Allah, make it be so
5	استعاذة	Isti3aadhah	Seeking protection / refuge
6	ضالين	**Dh**aaleen	Misguided ones
7	الفاتحة	Al-Faatih̲ah	The opening chapter of the Qur'an
8	تلاوة	Tilaawah	Recitation
9	الشيطان	Ash-Shayt̲aan	Satan
10	الرجيم	Ar-Rajeem	The one expelled from Allah's Mercy

Lesson 2

Surat Al-Ikhlas and the Two Surah for Seeking Refuge

Duration:

One Hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Read Surat Al-Ikhlas correctly
- Memorize Surat Al-Ikhlas
- Recite Surat Al-Falaq correctly
- Memorize Surat Al-Falaq
- Recite Surat An-Naas correctly
- Memorize Surat An-Naas
- Believe in the virtues of these three Surah

Lesson components:

- Lesson contents
- Written exercises
- Practial exercises
- New technical terms and key words

Prerequisite learning:

- Previous lessons from the Unit of Adhkaar-us Salah (Words of Remembrance in the Salah) in Level 1
- Previous lessons from the Unit of Salah (Prayer) in Level 1 and 2

Surat Al-Ikhlas

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ هُوَ ٱللَّهُ أَحَدٌ ﴿١﴾

ٱللَّهُ ٱلصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ﴿٤﴾

In the Name of Allah, the Most Merciful, the Bestower of Mercy

In the Name of Allah, the Most Merciful, the Bestower of Mercy

1. Say "He is Allah, The One".
2. Allah, As-Samad (The Self-sufficient, the One who all of Creation needs).
3. He neither has children nor was He born.
4. And there is no-one equal to Him.

Learn how to recite Surat Al-Ikhlas

Surat Al-Ikhlas contains 4 aayaat (verses) only but it is considered to be a third of the Noble Qur'an. This is in accordance with the saying of Allah's Messenger ﷺ: *"By the One in whose Hand is my soul, it is equivalent to a third of the Qur'an."* [1]

It is called Surat Al-Ikhlas (Sincerity) because it talks about: The Oneness of Allah ﷻ, Worshipping sincerely for Him alone, and negating the idea of Him having a partner, equivalent, or a child. An explanation of some of its virtues will come at the end of the lesson.

(1) Reported by al Bukhari

Surat Al-Falaq

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾
مِن شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾
وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾
وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

In the Name of Allah, the Most Merciful, the Bestower of Mercy

1. Say: I seek refuge in the Lord of the daybreak
2. From the evil of that which He created
3. And from the evil of darkness when it settles
4. And from the evil of the sorcerers, those who blow in knots
5. And from the evil of the envier when he envies.

Learn how to recite Surat Al-Falaq

Surat al-Falaq is the second to the last surah in the Mus-haf, and it is one of the *Mu'awwidhatayn* (the two last surah of the Qur'an which are recited to seek Allah's protection). There is great virtue in reading these two surah after every obligatory prayer, as has been reported (in the authentic narrations). You will come to know some of these virtues at the end of the lesson, by the Permission of Allah.

Surat An-Naas

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾
مَلِكِ النَّاسِ ﴿٢﴾ إِلَٰهِ النَّاسِ ﴿٣﴾
مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾
الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

In the Name of Allah, the Most Merciful, the Bestower of Mercy

1. Say: I seek refuge with Allah the Lord of mankind.
2. The King of mankind.
3. The One True God of mankind.
4. From the evil of the whisperer (Shaytaan) who withdraws (from his whispering in one's heart after one remembers Allah).
5. Who whispers in the hearts of mankind.
6. From among the jinn and the men.

Learn how to recite Surat An-Nas

Surat An-Naas is the last surah in the Mus-haf, and it is one of the Mu'awwidhatayn which the Muslim should memorize and repeat after every obligatory prayer, and when he goes to bed - along with reciting Surat Al-Ikhlas and Surat Al-Falaq.

The Virtue of Surat Al-Ikhlas and the Mu'awwidhatayn

It is recommended for every Muslim to read these three Surah after the five obligatory prayers. Each Surah is repeated three times after the Fajr and Maghrib prayers, and once after the rest of the five obligatory prayers.

Abdullah Ibn Khabeeb ﷺ narrated that that the Prophet ﷺ said to him: *"Say: "qul huwa Allahu ahad", and the mu'awwidhatayn three times when you enter the evening and the morning; it will suffice you from everything."* [1]

Aqabah ibn 'Aamir ﷺ said: *"The Messenger of Allah commanded me to recite the mu'awwidhaat (the two soorahs of seeking refuge) after the end of every prayer."* [2]

Likewise, it is recommended to recite Surat Al-Ikhlas and the Mu'awwidhatayn before going to sleep, and to spit lightly in your hands, then wipe your body with them three times, as the Prophet ﷺ used to do. 'Aaisha ﷺ narrated that: *"The Prophet when he took to his bed every night, used to put his palms together, then spit lightly in them. He would recite into them "qul huwa Allahu ahad" and "qul a3oodhu bir rabbil falaq" and "qul a3oodhu bir rabbin naas" then then he would wipe with them as much of his body as he could. He would start with them (his hands) from his head and face and the front side of his body. He would do that three times."* [3]

From that which has been narrated regarding the virtue of Surat Al-Ikhlas specifically, is what the Mother of the Believers 'Aaisha ﷺ narrated: *"That the Prophet appointed a man over an army unit, and he used to recite to his companions in their prayers, and he would finish (his recitation) with "qul huwa Allahu ahad. When they departed, they mentioned that to the Prophet, so he said "Ask him why he does that." They asked him and he said, "Because it (contains) the attributes of the Most Merciful (Allah), and I love to recite it". So the Prophet said "Inform him that Allah loves him.»"* [4]

It is narrated from Abee Saeed Al Khudree ﷺ that he said: The Prophet ﷺ said to his Companions: *""Are any of you incapable of reciting a third of the Qur'an in one night?" That was difficult for them, so they said, "Which of us is capable of that O Messenger of Allah?" So the Prophet said, "Qul huwa Allahu ahad is equivalent to a third of the Qur'an".* [5]

(1) Reported by at Tirmidhee and Abu Dawud and it is hasan saheeh hadeeth
(2) Reported by Ahmad and Abu Dawud and an Nasaaee and al Albani declared it to be saheeh
(3) Reported by al Bukhari
(4) Reported by al Bukhari
(5) Reported by al Bukhari

Written Exercises

1. **Complete the following:**

   a. Among the virtues of Surat al-Ikhlas is that it is equivalent to ..... because it talks about .....

   b. The last two surah of the Qur'an, Surat al-Falaq and Surat an-Naas, are referred to as .....

   c. 'Aaishah رضي الله عنها narrated that the Prophet ﷺ used to recite Surat al-Ikhlas and the Mu'awwidhatayn when he ..... every night.

   d. It is recommended to recite Surat al-Ikhlas and the Mu'awwidhatayn ..... after every prayer, and ..... times after the the Fajr and Maghrib prayers.

   e. The Surah "Qul huwa Allahu Ahad" is called ..... because it .....

Practical Exercises

1. Listen to an audio recording of Surat al-Ikhlas and repeat after it.
2. Listen to an audio recording of Surat al-Falaq and repeat after it.
3. Listen to an audio recording of Surat an-Naas and repeat after it.

Recitation of Surah An-Nas

Recitation of Surah Al-Falaq

Recitation of Surah Al-Ikhlas

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	اخلاص	Ikhlaas	Sincerity
2	الفلق	Al-Falaq	Daybreak
3	العقد	Al-3Uqad	Knot
4	حاسد	Haasid	The one who envies
5	حسد	Hasad	Envy
6	الناس	An-Naas	Mankind
7	الوسواس	Al-Waswas	Whisperer
8	صدور	Sudoor	Chests
9	الجن	Al-Jinn	Jinn
10	معوذتين	Mu3awwidhatayn	The two surah of the Qur'an which are recited to seek refuge from Allah

"Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Indeed, your invocations are a source of security for them. And Allah is All-Hearer, All-Knower." [1]

Unit on Zakaah
(Obligatory Charity)

(1) Surah At-Tawbah 9:103

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Lesson 1

Types of Wealth Upon Which Zakaah is Due

Duration:

One Hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Know the types of wealth upon Zakaah is due
- Remember the nisaab for gold and silver
- Be able to calculate the zakaah due on money that reaches the nisaab

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Previous lessons from the Unit of Zakaah in Level 1

Types of Wealth Upon Which Zakaah is Due

The zakaah is obligatory on the following:

1. **The Two Currencies – Gold and Silver:**

   The nisaab (minimum amount which makes payment of zakaah obligatory) for gold is 85 grams and for silver is 595 grams. Thus, for whoever is in possession of this amount of gold or silver and a year has elapsed (complete lunar year), must take out 2.5% from it for the payment of the due zakaah. All (other) types of currency are also linked to gold and silver, in that, if a person possesses currency for one complete lunar year and it has reached the nisaab, then he must take out 2.5% from its value.

   In another explanation, whoever wants to know the amount of zakaah for (his) gold, silver, banknotes and coins, then let him divide the wealth liable to zakaah – be that small or large – into 40 parts and the result (of this calculation) will be equal to the amount of zakaah to be paid. For example: 10,000 riyals divided by 40 = 250 riyaals. This would be the amount of zakaah (payable on 10,000 riyaals).

2. **Goods for Trade / Merchandise:**

   These are assets which are intended to be used in trading and making profit. Any assets or trade goods which someone owns with the intention to sell are subject to zakaah. On the authority of Samra ﷺ who said: *The Prophet ﷺ used to command us to take out the zakaah for whatever we were intending to sell."* [1]

   Therefore, if it has reached the nisaab and one complete lunar year has passed, then zakaah becomes obligatory on it. For example, if a person buys any goods, cars or areas of land, intending to trade them and make profit from them, and one complete lunar year has passed, he (must) take out 2.5% from their value at the time of taking out the zakaah.

   However, if he buys them in order to use them for some personal use, such as land to build a house on it, or a car which he uses, then this is not liable for zakaah.

   Stock shares that a Muslim own in companies are included in this category.

3. **Livestock**

   This refers to camels, cows and sheep. Zakaah is not obligatory on these except in two conditions, which are:

   First condition: That they are for milking and breeding, meaning the owner benefits from producing offspring, or from milk and dairy products and the like of that. This means the animals are kept because of the benefits from it, and not to sell it (trading).

   Second condition: That they depend on grazing most of the year. However, if one spends to feed them for most of the days in a year, then zakaah is not obligatory upon them unless he intends to trade them (they are prepared for the purpose of selling). In this case, the zakaah of stock in trade (merchandise) is obligatory upon them and he should add their value to the monetary wealth he possesses (when it comes to calculating zakaah).

(1) Reported by Abu Dawud

The nisaab for these types of livestock is as follows:

Camels: Their nisaab is 5 camels. Whoever owns 5 (or more) camels that graze in the pasture for most of the year, then zakaah is obligatory upon them.

Cows: Their nisaab is 30 cows. Whoever owns 30 cows (or more), then zakaah is obligatory upon them.

Sheep and goats: Their nisaab is 40 sheep or goats. Whoever owns 40 of them (or more), then zakaah is obligatory upon them.

4. **Land Produce (Grains and Crops / Minerals and Treasures):**

This includes grains, fruits and agricultural produce. Zakaah is obligatory upon whatever grains and fruits that can be measured- by a measure of capacity- and could be stored like wheat, seeds, millet, rice, dates and raisins, at the time of harvesting if it reaches the nisaab, which is 5 *awsaq*. This is in accordance with the prophet's ﷺ saying: *"There is no sadaqah (i.e. zakaah) for that which is less than five awsaq."* (1)

A ***wasq*** (plural awsaq) is 60 saa'a. A ***saa'a*** is 4 mudd. A ***mudd*** is the measure equal to what a man of average built can hold in his two hands. A *wasq* is estimated to 612 kilograms; this is the minimum, and it is the most cautious (estimate).

The amount which is to be taken out is different depending on the method of irrigation. So in the case of agriculture which depends on (irrigation by) rivers and rainfall, and where the farmer does not have to make any effort to irrigate nor spend any money to do so, then 10% is to be taken out as zakaah.

This is in accordance with the saying of the Prophet ﷺ: *"In that which is irrigated by rivers and clouds, then a tenth (is payable)."* (2)

If the farmer has expenses in irrigating the land, such as by digging a well or obtaining water, then 5% is to be taken out. The prophet ﷺ said: *"And what is irrigated by being watered, then a half of a tenth."* (3)

As for the produce harvested which are not weighed nor stored – such as fruits and vegetables – then there is no zakaah for them.

In addition, among the wealth which is from the ground are that of mineral resources and *Rikaaz*. *Rikaaz* refers to the treasure or wealth buried in the earth during the days of Jaahiliyah (pre-Islamic time). Whoever extracted treasure which has some sign on it that it is from the treasures of pre-Islamic era, then he must give away 20% of it as zakaah.

(1) Agreed upon
(2) Reported by Muslim
(3) Reported by Al-Bukhari

Written Exercises

1. **Mention the types of wealth on which zakaah is obligatory:**

   a) .....

   b) .....

   c) .....

   d) .....

2. **How should you calculate the zakaah on your wealth?**

   .....

   .....

   .....

3. **Complete the following:**

   a. The nisaab of gold is: ..... and the nisaab of silver is: .....

   b. The types of livestock on which zakaah is obligatory, if pre-conditions are fulfilled, are:

      1. .....

      2. .....

      3. .....

   c. The nisaab for camels is: .....

   d. The nisaab for cows is: .....

   e. The nisaab for sheep is: .....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	الذهب	Dhahab	Gold
2	الفضة	Fid-dah	Silver
3	تجارة	Tijaara	Trade
4	بيع	Bee3	Selling
5	الأسهم	Al-As-hum	Shares
6	شاة	Shaah	Sheep
7	البقر	Al-Baqar	Cows
8	الغنم	Al-Ghanam	Goats
9	حبوب	Huboob	Seeds/grain
10	ثمار	Thamaar	Fruits

Lesson 2

The Masaarif (Eligible Recipients) of Zakaah

Duration:

One Hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Distinguish who the Masaarif (Eligible recipients) of zakaah are.
- Understand each category of the Masaarif of Zakaah.
- Know the types of wealth which the zakaah is not obligatory on.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Previous lessons from the Unit of Zakaah in Level 1

The Masaarif (Eligible Recipients) of Zakaah

These are the group of people who are deserving to receive zakaah, such that zakaah should not be distributed to others except them. Allah ﷻ has clearly stated them in His statement:

﴿ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۖ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾ [1]

"The charity (of Zakaah) is only for the fuqaraa and the masaakeen and those employed to collect the funds and to bring the hearts together and to free the captives and to pay off (debt), and for Allah's Cause and for the wayfarer. A duty imposed by Allah. And Allah is the All Knowing, the All Wise."

Thus, zakaah is not to be distributed nor spent on anyone except for those who were mentioned in this aayah, and they are:

1. **The Poor (Faqeer; plural Fuqaraa):** The person who possesses less than half of what he and his dependents need.
2. **The Needy (Miskeen; plural masaakeen):** The person who is in a better position than the poor but nevertheless what he possesses does not meet his needs nor the needs of those who depend on him.
3. **Those employed to collect the funds:** Those who collect the zakaah and the government neither gives them wages nor recompenses their work, then it is for the ruler to give them from the wealth of zakaah.
4. **To bring the hearts together:** These are the people whom zakaah may be given in order to reconcile them upon Islam. They are either a non-Muslim, whom it is hoped that he may embrace Islam; or a Muslim in order to strengthen the Eemaan (faith) in his heart; or it may be a person of evil character in order to repel his evil away from the Muslims; or the like of that from those people where there is a benefit for the Muslims when they reconciled.
5. **To free the captives:** This refers to the slave who is given wealth in order for him to buy his freedom or a captive who cannot be liberated without paying wealth to the one who has taken him or abducted him.
6. **To pay off debt**, and this is of two types:
   a) **Person who is indebted to reconcile between opponents:** The one who incurred debt to bring about reconciliation in a dispute. If he has made a personal guarantee or asked a loan in order to achieve settlement in a case of disagreement, this person should be given money from the zakaah. This is an act of helping a person who wishes for reconciliation.
   b) **The one who has personal debt but is poor:** Wealth is given to him in order to pay off his debt.
7. **For Allah's Cause (*fee sabilillah*):** Zakaah is spent on the person who is fighting in Allah's Cause in order to protect the Muslims, as well as those who are in the path of spreading knowledge of Islam and calling to Allah ﷻ.
8. **For the wayfarer:** He is a traveller whose journey was interrupted, and his finances have run out. He may be given money from the zakaah the amount which will enable him to reach his town, even if he is a rich person when he is in his own town. This is because he is currently a person in need.

(1) Surah At-Tawbah 9: 60

Issues Related to Zakaah

1. Zakaah is not obligatory upon monthly salary unless there is some surplus from it and saved, and if one complete lunar year has elapsed for this amount which has been set aside and it has reached the nisaab which is equal to the nisaab of gold and silver.
2. Zakaah is not obligatory on all types of wealth which are for personal use, such as the house he lives, the land which its owner wishes to build a house and the car that one drives. However, if he intends to sell the house and the land, and to do trade and make a profit in order to buy another residence, then it is mandatory for him to pay the zakaah for this when a year has passed starting from the date of offering it for sale.
3. As for stocks, if a person owns them with the intention of staying in the company and whilst being a partner (in the company) in order to take benefit from its returns, then this is liable to zakaah. It is calculated according to how much capital the company has, after reaching the nisaab and one Islamic year has passed, as previously mentioned.

   The agricultural company differs from the trading company, but it should be pointed out that if the company pays zakaah, then it is not binding on each partner to pay it also.

   However, if shares are owned with the intention of trading (i.e. stock exchange), then the share of stocks is liable to zakaah of Goods for Trading; the nature of the company and its activities are not taken into consideration here. Rather the zakaah is in accordance with the market value of the share and not the true value at the time of buying.
4. There are different opinions amongst the scholars with regards to gold that is used for adornment. The opinion of the majority is what appears to be closest to the truth: **there is no zakaah on it because it is from the properties for personal usage.** So even if it is seldom worn during the year – even on one occasion only – then there is no zakaah on it. As for the gold which is not used and reserved for a need or trade, then zakaah is due upon it.

Written Exercises

1. **Mention the people who are eligible to receive zakaah:**

a) .....

b) .....

c) .....

d) .....

e) .....

f) .....

g) .....

h) .....

2. **What is the ruling of zakaah on the following:**

a) A person's monthly salary? .....

b) A house, if its owner has the intention to offer it for sale? .....

.....

c) The land which its owner intends to build his house? .....

.....

2. **Explain what is meant by the following beneficiaries of zakaah:**

a) The ghaarimoon (those whose debt is to be paid off): .....

.....

.....

b) In Allah's Cause: .....

.....

.....

c) The wayfarer: .....

.....

.....

d) Bringing the hearts together: .....

.....

.....

.....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	مستحق	Mustahiq	Deserving; Eligible
2	حاجة	Haajah	Need
3	دين	Dayn	Debt
4	سبيل	Sabeel	Path; Way
5	متاجرة	Mutaajirah	Trade;Commerce
6	شركة	Sharikah	Company
7	سوق	Sooq	Marketplace
8	قيمة	Qaymah	Price; Value
9	ربح	Ribih	Profit
10	أرض	Ardh	Land

الزكاة
الزكاة

"O you who believe! Fasting has been made obligatory upon you as it was made obligatory upon those that came before you, so that you may become people of taqwaa." [1]

Unit on Sawm
(Fasting)

(1) Surah Al-Baqarah 2:183

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Lesson 1

The Blessed Month of Ramadan

Duration:

One Hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Know the virtues of the month of Ramadan.
- Remember the virtues of righteous actions during Ramadan.
- Identify who is allowed not to fast in Ramadan.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Previous lessons from the Unit of Sawm/Fasting in Level 1

The Virtues of the Month of Ramadan

The month of Ramadan is the most excellent of the months in the year. It is the month of the Qur'an because the revelation of the Noble Qur'an to the Prophet ﷺ started in this month. Allah ﷻ said:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَىٰ وَالْفُرْقَانِ ﴾ [1]

"The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion between right and wrong."

In the month of Ramadan, the doors of Jannah are opened, and the doors of the Hellfire are closed. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: *"When Ramadan comes, the doors of Jannah are opened and the doors of the Fire are locked and the devils are shackled."* [2]

(1) Surat Al-Baqarah 2:185
(2) Reported by al Bukhari and Muslim

The Virtues of Righteous Deeds in the Month of Ramadan

Among the many virtues of the blessed month of Ramadan is that the rewards for good deeds are multiplied, and many righteous actions are connected to it than with other months. Examples of that are as follows:

1. **Qiyaam al-Layl (The night prayer):** During the nights of the month of Ramadan the Muslims pray the *Taraaweeh* prayer, following the sunnah of the chosen Prophet ﷺ, and seeking for the rewards of this prayer. The Prophet ﷺ encouraged us to perform this as mentioned in his statement which Abu Hurairah رضي الله عنه narrated: *"Whoever stands for the night prayer in Ramadan, with true belief and hoping for reward from Allah will have his previous sins forgiven."* (1)

2. **Reciting the Qur'an:** The Month of Ramadan is the month of the Qur'an, and therefore it is recommended for the Muslim to be keen to review the Noble Qur'an and recite it in this noble month. The Prophet ﷺ used to review the Qur'an that had been revealed to him with Jibreel عليه السلام every night in Ramadan. However, this does not mean that reciting the Qur'an should be abandoned in the rest of the days of the year.

3. **Giving charity and feeding people:** The Prophet ﷺ encouraged giving charity, feeding people, and giving food to the fasting person to break his fast in Ramadan. 'Abdullah ibn 'Abbaas رضي الله عنهما said: *"The Messenger ﷺ was the most generous of the people in goodness, and he was the most generous he ever was in the month of Ramadan. Indeed Jibreel عليه السلام, used to meet him (the Prophet) every year in Ramadan until the end of the month. The Prophet would review the Qur'an with him (Jibreel). When Jibreel met the Prophet, the Prophet was more generous in good than the fast wind."* (2)

   It is narrated from Zayd Bin Khaalid Al-Juhanee رضي الله عنه that the Prophet ﷺ said: *"Whoever gives food to a fasting person to break their fast then he has the same reward as the fasting person, whilst nothing is decreased from the reward of the fasting person himself."* (3)

   Hence, many Muslims are keen to offer food to the poor and needy people at the time of breaking the fast, and the tables of food are spread out in the mosques, so that the outsider does not feel any difficulty in searching for food to break his fast (when he is away from home). This is among those that strengthen the ties of love and solidarity between the members of the Muslim community.

4. **I'tikaaf (seclusion in the mosque) and seeking the Laylatul-Qadr (Night of Decree):** Indeed, Allah ﷻ has distinguished the month of Ramadan with a tremendous night in which the rewards of a person's good deeds are multiplied and better than a thousand months. This is the Laylatul-Qadr (The Night of Decree), about which Allah, ﷻ said:

   ﴿ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ. تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ. سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ ﴾ (4)

   "The Night of Decree is better than a thousand months of worship. On it descend the angels and Jibreel, by Allah's Permission, with all decrees. On that night is peace, until the appearance of dawn."

(1) Reported by al Bukhari and Muslim
(2) Reported by al Bukhari
(3) Reported by at Tirmidhee and it is a Hasan Saheeh Hadeeth
(4) Surah Al-Qadr 97: 3-5

The Prophet ﷺ urged us to seek out this blessed night in the last ten nights of Ramadan. On the authority of 'Aaisha رضي الله عنها, the Messenger of Allah ﷺ said: *"Seek Laylat ul-Qadr (the Night of Decree) in the last ten of Ramadan."* [1]

And 'Aaisha رضي الله عنها said: *"When the last ten days of Ramadan began, the Prophet would tighten his waist belt, stay awake at night and he would keep his family awake."* [2]

The Prophet ﷺ used to spend the last ten nights awake in i'tikaaf in his mosque, praying and remembering Allah ﷻ.

I'tikaaf means that a Muslim stays in the mosque for worship and does not leave the mosque except for a necessary reason, such as getting food, using the toilet, or going to the doctor for an emergency illness. The goal of i'tikaaf is to seek the Night of Decree and to strive in worship before the blessed month of Ramadan ends, in which the reward for good deeds is multiplied.

5. **Performing 'Umrah in Ramadan:** 'Umrah in Ramadan has a greater reward than doing 'umrah in the other months of the year. This is because the reward is equivalent to doing Hajj, and in another narration, it is equivalent to a Hajj with the Prophet ﷺ: 'Abdullah ibn Abbas رضي الله عنهما said: *"When the Prophet returned from his Hajj, he said to Umm Sinan Al-Ansariyyah: "What prevented you from doing Hajj?" She said: "Abu So-and so (meaning her husband) has two camels. He went on Hajj with one of them and the other camel helps to water our land." He said: "Indeed 'Umrah in Ramadan is equivalent to Hajj, or Hajj with me."* [3]

(1) Reported by al Bukhari and Muslim
(2) Reported by al Bukhari and Muslim
(3) Reported by al Bukhari and Muslim

Who is Allowed to Refrain from Fasting in the Month of Ramadan ?

Islam is a religion of kindness and ease, and from the Mercy of Allah ﷻ is that He has allowed people who have valid excuses to refrain from fasting in Ramadan, and they are as follows:

1. **The Traveller:** The traveller is allowed to refrain from fasting in the month of Ramadan, however he has to make up the days that he did not fast after returning to his town. If the traveller finds that fasting is not difficult for him and he desires to fast, then he can do so, and there is no sin upon him. Hamza ibn 'Amr al-Aslami رضي الله عنه said: *"O Messenger of Allah, I find strength in me for fasting on a journey; is there any sin upon me (in doing it)?" So the Messenger of Allah said: "It is a concession from Allah. He who took advantage of it, it is good for him, and he who preferred to observe fast, there is no sin upon him."* [1]

2. **The Sick Person:** The ill person who finds it difficult to fast and cannot endure it is allowed to refrain from fasting during the day in Ramadan. However, he should make up the fasts that he missed when Allah ﷻ blesses he with a cure. The proof that the traveller and ill person can refrain from fasting is His ﷻ saying:

﴿ فَمَن كَانَ مِنكُم مَّرِيضاً أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾ [2]

"Whoever is ill or on a journey, the same number (of days of fasting which were missed must be made up) from other days."

3. **The Pregnant Woman and the Nursing Mother:** The pregnant woman, who fears that fasting will harm herself or her foetus, is allowed to refrain from fasting in Ramadan, as well as the nursing mother who fears that her fasting will affect her infant. It is obligatory upon both of them to make up their fasts.

4. **An old person who is unable to fast or whoever has a permanent illness that has no hope of recovery** may refrain from fasting in Ramadan but must feed a poor person for every day that he missed a fasting.

It is Haram (forbidden) for a menstruating woman or who is experiencing post-natal bleeding to fast until she becomes pure. If she does, she is committing a sin and her fast is invalid. She should break her fast and make up the equal number of days after Ramadan. It is not necessary to show that she is eating especially to the children because they don't understand the reason yet.

(1) Reported by Muslim and its basis is agreed upon, from the hadeeth of 'Aaishah رضي الله عنها
(2) Surah Al-Baqarah 2:184

Written Exercises

1. **Complete the following:**

   a) Refraining from fasting in Ramadan is allowed for .....

   and ..... and fasting in Ramadan is forbidden for

   ..... and .....

   b) Among the virtues of the month of Ramadan that were mentioned in the Hadeeth are:

   .....,

   ....., and

   .....

2. **Mention five righteous deeds to be done in the month of Ramadan.**

   a. .....

   b. .....

   c. .....

   d. .....

   e. .....

3. **Give the definition of the following:**

   a) I'tikaaf: .....

   .....

   .....

   b) Laylatul-Qadr: .....

   .....

   .....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	فرقان	Furqaan	Criterion
2	بينات	Bayyinaat	Clear proofs
3	قيام الليل	Qiyamul-layl	Night Prayer
4	أيام	Ayyaam	Days
5	طعام	Ṯa3aam	Food
6	غريب	Ghareeb	Stranger
7	مائدة	Maa'idah	Table
8	تكافل	Takaaful	Solidarity
9	اعتكاف	I3tikaaf	Seclusion in the masjid
10	ليلة القدر	Laylatul-Qadr	Night of decree

Lesson 2

The Sunnah (Recommended Acts) of Fasting and Voluntary Fasting

Duration:

One Hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Enumerate some of the Sunnah fasting and its etiquettes.
- Know the virtues of voluntary fasting.
- Know the importance of making up the obligatory fasts.
- Explain how the fast should be made up for those who have valid excuses.
- Remember the recommended days for voluntary fasting.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Previous lessons from the Unit of Sawm/Fasting in Level 1

The Sunnah (Recommended Acts) of Fasting and its Etiquettes

There are Sunan (sing. Sunnah) or recommended acts and etiquettes that the Prophet ﷺ enjoined; nevertheless, not performing them does not affect the validity of the fasting. However, these are recommended for Muslim to do in obedience to the Prophet ﷺ. Among these Sunan that he ﷺ encouraged are as follows:

1. **Eating Suhoor (Pre-dawn meal):**

   It is the food and drink which the fasting person consumes in the last part of the night before the appearance of dawn, as mentioned in the hadeeth of Anas رضي الله عنه who said: The Messenger of Allah ﷺ said: *"Have Suhoor for indeed in Suhoor there is a blessing."* [1] And from Amar ibn Al-Aas رضي الله عنه, that the Messenger of Allah ﷺ said: *"The difference between our fasting and the fasting of the People of the Book is the eating of Suhoor."* [2]

   It is preferable to delay taking the Suhoor as much as possible, until just before the start of Fajr.

2. **Hastening to break the fast and not delaying it:**

   Sahl bin Sa'd رضي الله عنه narrated that the Messenger of Allah ﷺ said, *"The people will remain on the right path as long as they hasten the breaking of the fast."* [3]

   And Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: *Allah ﷻ said: "Those of My worshippers who are most beloved to Me are those who are quickest to break their fasts."* [4]

3. **Breaking the fast with a fresh or dry date:**

   Salman ibn Amir رضي الله عنه reported that the Prophet ﷺ said: *"When one of you breaks his fast, let him break it with dates; if he does not have any, break his fast with water for it is pure."* [5]

   Anas ibn Malik رضي الله عنه narrated: *"The Prophet ﷺ used to break his fast with some fresh dates before praying; but if there were no fresh dates, he had a few dry dates, and if there were no dry dates, he took some sips of water."* [6]

4. **Making supplication at the time of breaking the fast:**

   It is reported from the Prophet ﷺ that when he broke his fast, he would say: *"The thirst has gone, the veins are moistened, and the reward is confirmed if Allah wills."* [7]

   It is also reported from some of the Companions that when he broke his fast, he would say: *"O Allah! I fasted for You and I believe in You and I break my fast with Your provision, so forgive me. Indeed, You are the Oft-Forgiving, Most Merciful."*

5. **Reciting the Noble Qur'an abundantly:**

   As has already been mentioned, Ramadan is the month of the Qur'an, so the Muslim must increase in reciting the Noble Qur'an in this blessed month.

(1) Reported by al Bukhari and Muslim
(2) Reported by Muslim
(3) Reported by al Bukhari and Muslim
(4) Reported by at-Tirmidhee and Imam ibn Baaz declared to be Hasan
(5) Reported by Abu Dawud and at-Tirmidhee
(6) Reported by Abu Dawud and at-Tirmidhee
(7) Reported by Abu Dawud in his Sunan

Voluntary Fasting

Fasting has a tremendous virtue, and no one knows its reward except Allah ﷻ. Obligatory fasting is only during the month of Ramadan, but Islam encourages voluntary and supererogatory fasting due to the tremendous virtue of this act of worship, as has been mentioned previously. Among these days include the following:

1. **Fasting six days in the month of Shawwaal,** for the one who has fasted Ramadan. Abu Ayoub Al-Ansari رضي الله عنه reported that the Messenger of Allah ﷺ said: *"Whoever fasts Ramadan, then follows it with six from Shawwaal, then it is like fasting for the whole year."* [1]

2. **Fasting every other day,** .for the one who has the ability to do it. It is the fasting of Prophet Dawud (i.e. David) عليه السلام as it is mentioned in the two Saheeh from Abdullah ibn Amr رضي الله عنهما that the Prophet ﷺ said: *"Indeed the best fasting is the fasting of Dawud: he used to fast on one day and not fast one day."* [2]

3. **Fasting on Mondays and Thursdays every week.**

4. **Fasting three days of each month:** These are the White Days, which are the 13th, 14th, and 15th days of every Hijri month. Abu Dharr رضي الله عنه reported that the Messenger of Allah ﷺ said: *"If you fast three days in a month, then fast the 13th, 14th, and 15th."* [3]

5. **Fasting on the day of Arafah for the one who is not performing Hajj.** Abu Qataadah Al-Ansari رضي الله عنه reported that the Messenger of Allah ﷺ was asked about fasting the day of Arafah and he said: *"It expiates (the sins) of the previous year and the coming year" and he was asked about fasting the day of Aashoora' so he said "It expiates (the sins) of the previous year" and he was asked about fasting on Monday so he said "That is the day that I was born on, was raised (as a Prophet) on, and on it I had revelation sent down to me."* [4]

6. **Fasting on the day of Aashoora'.** It is the tenth day of the month of Muharram (the first month of the Hijri year), and it is recommended to fast on the day before it or the day after it. 'Abdullah ibn 'Abbas رضي الله عنهما said: *"If I live till the next (year), I would definitely fast on the ninth (as well)".* [5]

   And in another narration he said: *When the Messenger of Allah ﷺ fasted on the day of Aashoora' and commanded us to fast on it, they (i.e., the Companions) said: 'O Messenger of Allah, it is a day that is venerated by the Jews and the Christians.' So the Messenger of Allah ﷺ said: 'When the next year comes, if Allah wills, we will fast on the ninth.' But the Messenger of Allah ﷺ died before the advent of the next year.* [6]

   Ibn 'Abbas رضي الله عنهما also said, "The Messenger of Allah ﷺ said: *"Fast the day of Aashoora', but be different from what the Jews do regarding it. Fast a day before it, and a day after it."* [7]

(1) Reported by Muslim
(2) Reported by al Bukhari and Muslim
(3) Reported by al Bukhari and Muslim
(4) Reported by Muslim
(5) RReported by Muslim
(6) Reported by Muslim
(7) Reported by al Bayhaqi

How to Make Up for Missed Fasts

Breaking the fast on the day of Ramadan without an Islamically legislated excuse is a grave sin, that it cannot even be compensated by fasting for eternity. For this reason, a Muslim must strive to fast and not to break it except with a legitimate reason, such as illness or travel, as explained earlier.

If a Muslim commits such sin, he must repent immediately and make up for the fast days that he missed, as well as to make supplications and perform righteous actions in hope that Allah ﷻ forgives him.

There is no sin for the one who broke his fast in Ramadan due to a legitimate reason, but he must make up the days he missed as quickly as he can after Ramadan and once the reason (for missing the fast) is gone. The detailed explanations are as follows:

1. If a person breaks his fast in one of the days of Ramadan because of travelling, or an illness which he hopes to recover, as well as for the woman on menstruation or postpartum bleeding, then they have to make up the missed days of fasting, and it is better to make up immediately after Ramadan and when the reason for breaking the fast is gone. Allah ﷻ said:

   ﴿ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾ [1]

   "But if any of you is ill or on a journey, the same number (should be made up) from other days."

2. Whoever breaks their fast because of a long-term illness with no hope that it may be cured or an old person who does not have the ability to fast, then he has to feed a poor person for every day of the month of Ramadan or gather thirty poor people at the end of the month and feed them.
3. Whoever invalidates fasting because of having sexual intercourse with their spouses during the day in Ramadan has committed a sin and must repent to Allah ﷻ and do one of the following in this particular order:
   a) free a slave, and if he does not find one,
   b) fast for two consecutive months, and if he cannot,
   c) then he must feed 60 poor people.
4. Whoever dies before making up for the days of Ramadan he missed to fast, then it is recommended for his heirs to make up the fasts on his behalf because of the hadeeth of 'Aaishah ﵂ that the Prophet ﷺ said: *"Whoever dies and has fasts to do, then his heir should make them up."* [2]

A Muslim should not observe optional fasts, such as the six days of Shawwaal, etc., until he has made up what he missed from the month of Ramadan. It is better for him to hasten in making up what he missed to discharge the duty from him, but if he delays them until just before the next Ramadan, then there is no sin on him. And Allah ﷻ knows best.

(1) Surah Al-Baqarah 2:184
(2) Reported by al Bukhari and Muslim

Common Questions about Ramadan and Fasting

Q1. **If I am in a country that takes calculations as a basis for the start of Ramadan, do I fast with the people or should I follow another country that uses the moon sighting as a basis?**

A1. There are different opinions among the scholars concerning this, but the basic principle in determining the start of Ramadan is by sighting the crescent moon. This is because of the hadeeth: *"Fast due to the sighting and stop fasting due to the sighting."* (1)

This proves that Islam is easy and not burdensome. However, if the ruler of a country or a (legislative) body or the Islamic centre follows an astronomical calculation, then the Muslim should follow the people of his country because fasting is done on the day when the people fast. Likewise, ending the fast is done on the day when the people stop fasting, as it was mentioned in an authentic hadeeth.

Q2. **If I start fasting in a place that started fasting after the twenty ninth day of Shabaan and travelled during Ramadan to another place that started fasting on the day after and stayed there for the rest of the month, should I stop fasting following the place that I started fasting on, or the place that I travelled to? And can I still fast until the 31st day if the current location has already completed the 30 days of Ramadan?**

A2. Fasting is done in accordance with the place where the fasting person stays in and not according to the original place where the fast was started, but the number of days should not be less than 29. Rather he conforms what the people of the country do, then completes the 29 days of the month.

For example, a person who started fasting Ramadan in Saudi Arabia travelled to Japan, and Shawwaal (the month after Ramadan) started while he was there, thus the total number of days he fasted was only 28 days. In this situation, he must break his fast and observe the day of Eid with the people, then complete the days of Ramadan because a month in the Shari'ah cannot be less than 29 days.

If his fasting is more than 30 days in the place that he travelled to, then he should fast the 31st day in accordance with the people of the country, because of the saheeh hadeeth: *"Fasting begins on the day when the people starts fasting, and ends on the day when the people stops fasting."* (2)

Q3. **I intended to break my fast because I was going to travel the next day, but then my trip was cancelled. What is the ruling on my fast on this day? And when is it allowed for a traveller to break the fast??**

A3. A traveller is not granted a concession to break his fast unless he has departed from the houses in his city (exit from his town). It is not allowed for anyone to break the fast who has not travelled yet. Therefore, his intention not to fast is a mistake and he has to make up this day because whoever intends to break his fast then he has broken his fast (by making the intention), even if he did not eat or drink anything. And Allah ﷻ knows best.

(1) Reported by al Bukhari and Muslim
(2) Reported by at-Tirmidhee and ad-Daraqutni, and authenticated by al-Albani

Q4. **Is it better to fast on a journey or to break it for someone who is travelling by plane and would not find any difficulty (in fasting)?**

A4. It is better for the traveller to complete his fast if he does not encounter any difficulties. This is following the example of the Prophet ﷺ and seeking blessing in the month of Ramadan, and because fasting at its rightful time is better than making it up later.

Written Exercises

1. **Complete the following:**

   a) Whoever breaks the fast on a day in Ramadan without an excuse has to .....

   ..... and .....

   b) Whoever has sexual relations with his wife during the day in Ramadan has to:

   .....

   and if he cannot find one then he should: .....

   and if he is not able to then he should: .....

2. **Mention some of the Sunan that are recommended for a fasting person:**

   a) .....

   b) .....

   c) .....

3. **Mention some days that it is recommended to do optional fasting:**

   a) .....

   b) .....

   c) .....

4. **What should one do if he cannot fast because of old age or because of an illness with no hope that it may cure?**

   .....

   .....

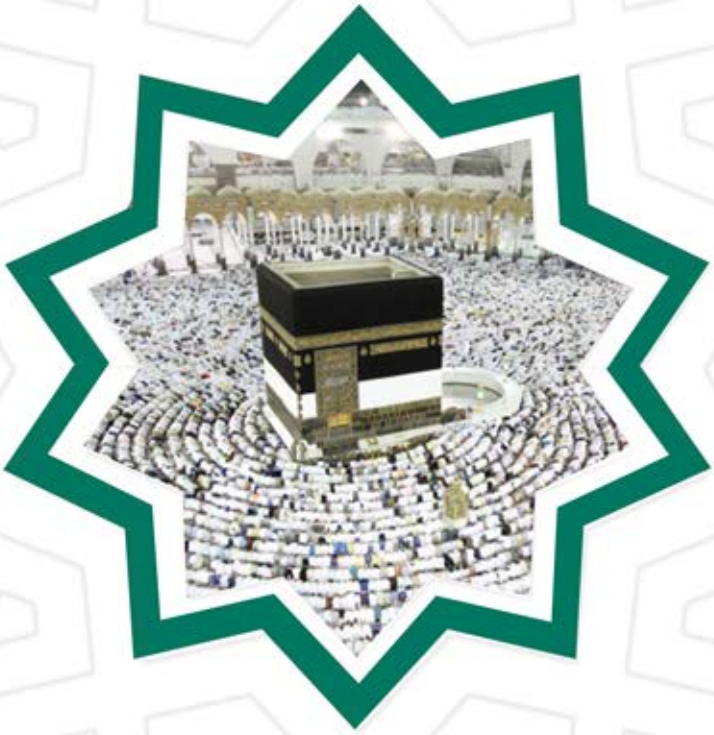
   .....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	سحور	Sahoor	Pre-dawn meal
2	بركة	Barakah	Blessing
3	رطب	Ratab	Fresh dates
4	تمر	Tamar	Dried dates
5	شوال	Shawwaal	Shawwaal, the month after Ramadan
6	الأيام البيض	Ayyaamul-Beedh	White days – 13th,14th,15th of each Hijri month
7	عاشوراء	3Aashoora'	The 10th day of Muharram
8	إثم	Ithm	Sin
9	مزمن	Muzmin	Chronic, long term
10	مرضع	Murdhi3	Breastfeeding

"And proclaim to the people the Hajj." (1)

Unit on Hajj and 'Umrah



(1) Surah Al-Hajj 22: 27

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Lesson 1

The Pillars of Hajj and ‘Umrah

Duration:

One Hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Distinguish between a pillar and an obligation in Hajj and ‘Umrah.
- Enumerate the pillars of ‘Umrah.
- Identify the obligations of ‘Umrah.
- Enumerate the pillars of Hajj.
- Identify the obligations of Hajj.
- List the recommended acts of Hajj and ‘Umrah.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Previous lessons from the Unit of Hajj and ‘Umrah in Level 1.
- Previous lessons from the Unit of Tahaarah/Purification in Level 1 and 2.
- Previous lessons from the Unit of Salah/Prayer in Level 1 and 2.

The Pillars of Hajj and 'Umrah

The actions of Hajj and 'Umrah can be divided into Arkaan (Pillars), Waajibaat (Obligatory Acts) and Sunan (Recommended Acts). The differences between them are as follows:

Pillars (Arkaan, sing. Rukn): These are the rites that are mandatory to do because neither Hajj nor 'Umrah is valid when not performed. No compensation can be made for it nor can be recitifed by a sacrifice.

Obligatory Acts (Waajibaat, sing. Waajib): These are the rites that are obligatory to do, but if omitted a compensatory sacrifice can be made.

Recommended Acts (Sunan, sing. Sunnah): These are the actions which completes the Hajj and 'Umrah because it is following the way of the Chosen Prophet Muhammad ﷺ. Hence, it is befitting for the Muslim to be eager upon it because whoever performs these will be rewarded. Nevertheless, abandoning it will not affect the validity of the Hajj or 'Umrah.

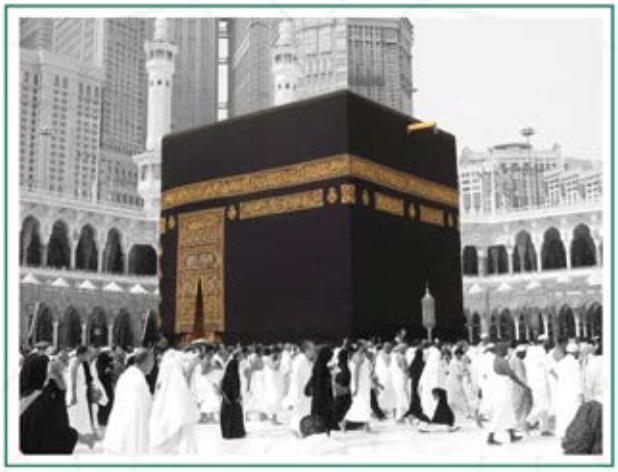
The Pillars (Arkaan) of 'Umrah

'Umrah has three pillars and if any of them are missed, then the 'Umrah is not valid. It is mandatory to do them in a successive order:

1. **Ihraam**: This is the intention to enter into the rites of 'Umrah.
2. **Tawaaf**: The circumambulation around the Ka'bah for seven complete circuits.
3. **Sa'ee**: Walking between as-Safaa and al-Marwa seven times.

The Obligatory Acts (Waajibaat) of 'Umrah

1. **Ihraam from the Meeqaat**: Whoever intends to make 'Umrah must enter the state of ihraam from the appropriate meeqaat. Hence, whoever goes beyond without being in the state of ihraam should return to the meeqaat, otherwise he must make a sacrifice.
2. **Shaving the head (Halq) or shortening the hair (Taqseer)**: The rites of 'Umrah is not complete and one is not free from the restrictions of Ihraam until he has shaved or shortened the hair.



The Pillars (Arkaan) of Hajj

Hajj has four pillars according to the majority of scholars, and they are in accordance with the following order:

1. **Ihraam.**
2. **Standing in 'Arafah:** It begins from the time of Dhuhr prayer on the 9th day of Dhul-Hijjah until the dawn of the 10th day of Dhul-Hijjah, which is the Day of Sacrifice. Whoever stays at 'Arafah during this time even if just for a moment has completed this pillar.
3. **Tawaaf Al-Ifaadah:** This is performed after the stay at 'Arafah, hence it is not correct to do the tawaaf before that.
4. **Sa'ee of Hajj:** It is permissible to make the sa'ee after the Tawaaf Al-Qudoom or after the Tawaaf Al-Ifaadah for the pilgrims doing Hajj Ifraad or Hajj Qiraan. However, for Hajj Tamattu', the pilgrim must do two sa'ee – one with his 'Umrah and another one with his Hajj after the Tawaaf Al-Ifaadah.

The Obligatory Acts (Waajibaat) of Hajj

1. **Ihraam from the Meeqaat:** Whoever goes beyond the meeqaat without entering ihraam must return to his meeqaat, otherwise he must make a sacrifice for ransom.
2. **Staying at 'Arafah until sunset:** It begins from the time of Dhuhr prayer until the sun has set. (Staying in 'Arafah even just for a short time is a pillar, while staying until sunset is obligatory.)
3. **Staying overnight at Muzdalifah on the night of the 10th of Dhul-Hijjah** until after Fajr prayer on the Day of Sacrifice. However, it is permissible for the weak people and women to depart after midnight.
4. **Staying overnight at Minaa** on the nights of the Days of Tashreeq.
5. **Stoning Jamarah** al-'Aqabah only on the Day of Sacrifice, and the stoning of the three Jamaraat on the Days of Tashreeq (11th, 12th and 13th of Dhul-Hijjah).
6. **Shaving the head** or shortening the hair on arrival in Minaa after leaving Muzdalifah.
7. **Tawaaf al-Widaa' (Farewell Tawaaf):** In accordance with the statement of the Prophet ﷺ : *"No one of you should depart until the last thing he has done is to circumambulate the House.."* [1] This applies to everyone except for the woman who is on her menstrual period because she is excused for leaving out Tawaaf Al-Widaa'.

Whoever leaves out something from these Waajibaat must carry out a sacrifice, which is to slaughter a sheep in the boundaries of Makkah and distribute its meat amongst the poor who live in al-Haram area.

(1) Reported by Muslim

The Recommended Acts (Sunan) of Hajj and 'Umrah

Everything which is not mentioned as pillars or obligations of Hajj and 'Umrah is considered to be from the Sunan. And whoever performs these will earn a reward and leaving them off does not affect the validity of the Hajj and 'Umrah. Among these important Sunan are:

First: The Sunan of Ihraam

1. Making ghusl (ritual bath) and applying perfume on the body and wearing the two white garments for men.
2. Entering into the state of Ihraam after an obligatory or supererogatory prayer.
3. Saying the type of ritual to be performed by stating, "*Labbayk Allahumma 'Umrah*" (I am at Your service, O Lord, in 'Umrah) or "*Labbayk Allahumma Hajj*" (for Hajj) or "*Labbayk 'Umrah mutamatti'an bihaa ilal-Hajj*" (for Hajj Tamattu'). It is also Sunnah to increase the recitation of the words of *Talbiyah* (saying "*Labbayka Allahumma labbayk...*")
4. Making *Ishtiraat* (clause of stipulation) when entering into Ihraam for the person who fears for himself that he will not complete the rites of Hajj or 'Umrah due to an illness or something similar. And this is by saying: "*Fa-in habasanee haabisun fa mahal-lee haythu habastanee*" ("So if any obstacle impedes me, then my place of conclusion is where You have held me.")

   The importance of making this *Ishtiraat* is that if anything hinders in the performance of Hajj and 'Umrah because of a valid excuse, then he can come out of the state of ihraam without having to offer a *Fidyah* or expiation.

Second: The Sunan of Tawaaf

1. Making ghusl upon entering Makkah for the one coming for Hajj or 'Umrah from a distant land.
2. Beginning the tawaaf by kissing the Black Stone (*Hajarul-Aswad*) or pointing towards it without kissing the hand.
3. Exposing the right shouder (*Al-Idtibaa*) which is done by uncovering the right shoulder during the *tawaaf Al-Qudoom* or the tawaaf of 'Umrah only.
4. Walking briskly whilst keeping the footsteps close to each other (*Ar-Raml*) in the first three circuits during *Tawaaf Al-Qudoom* or the tawaaf of 'Umrah only.
5. Touching the Yemeni corner.
6. Praying two rak'ah prayer behind the *Maqaam Ibrahim* after completing the tawaaf if it is possible with ease and there is not too much crowding. If that is not easy to do, then one should pray in any part inside al-Masjid al-Haram. One should recite Surat al-Kaafiroon (Surah 109) after Surat al-Faatihah in the first rak'ah, and Surat al-Ikhlaas (Surah 112) in the second rak'ah.
7. Recite the following supplication between the Yemeni corner and the Black Stone in every circuit:

﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾ [1]

"O our Lord, grant us that which is good in this world and that which is good in the Hereafter, and save us from the torment of the Fire."

(1) Surah Al-Baqarah 2:201

Third: The Sunan of Sa'ee

1. Being in a state of wudhu.
2. Ascending as-Safaa at the beginning of Sa'ee, and when reaching it, recite Allah's ﷻ statement:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۖ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ۚ وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴾ [1]

"Indeed as Safaa and al Marwah are from the symbols of Allah. So there is no sin upon the one who performs Hajj or 'Umrah of the House (the Ka'bah) to proceed between the two of them. And whoever does good voluntarily, then indeed Allah is Appreciative, All Knowing."

3. Facing the Ka'bah when standing on as-Safa with both hands raised as if is making du'aa and say, "Allahu Akbar", followed by saying these adhkaar (words of remembrance):

   "Laa ilaaha illal-llaahu wahdah, laa shareeka lah, lahul-mulku wa lahul-hamd, wa huwa 3ala kulli shay-in qadeer. Laa ilaaha illal-llaahu wahdah, Anjaza wa3dah, wa nasara 3abdah, wa hazamal-ahzaba wahdah." (*"None has the right to be worshipped except Allah alone, who has no partner; His is the Dominion, and all praise is for Him; and He has full ability over everything. None has the right to be worshipped except Allah alone; He fulfilled His Promise, He aided His servant and He alone defeated the confederated enemies."*)

   Make du'aa afterwards. Repeat these adhkaar for the second time, then make du'aa again. Repeat these adhkaar for the third time without making du'aa after. Thus, these adhkaar are repeated three times and making du'aa two times in between. Then proceed to descend from As-Safa towards al-Marwah.
4. While walking between as-Safaa and al-Marwah, men should run between the two green lights.
5. Shaving the head for those who are not making Hajj Tamattu'.

Fourth:The Sunan of Yawm at-Tarwiyyah (the 8th day of Dhul-Hijjah)

1. Whoever will perform Hajj should enter the state of Ihram, on the 8th day of Dhul-Hijjah (known as "Yawm at-Tarwiyyah" - The Day of Quenching Thirst) before the time of Dhuhr prayer comes.
2. Praying the obligatory prayers of Dhuhr, 'Asr , and 'Ishaa as shortened while in Minaa.
3. Spending the night of the 9th of Dhul-Hijjah in Minaa and pray Fajr there.

Fifth: The Sunan of Yawm al-'Arafah (the 9th day of Dhul-Hijjah)

1. Leaving Minaa after the sun has risen.
2. Reciting the Talbiyyah (saying labbayk...) and Takbeer (saying Allahu Akbar) abundantly whilst travelling from Minaa to 'Arafah and other places.
3. Staying at Namirah (place before the 'Arafah) until the sun passes the zenith (Dhuhr time), then proceed to 'Arafah.
4. Shortening and combining Dhuhr and 'Asr prayers on the 9th day (of Dhul-Hijjah) at 'Arafah.
5. Occupying oneself with making plenty of du'aa on the Day of 'Arafah and doing good deeds until the sun sets.

(1) Surah Al-Baqarah 2:158

Sixth: The Sunan of The Night at Muzdalifah

1. Combining Maghrib prayer with shortened 'Ishaa upon arriving in Muzdalifah.
2. Sleeping in Muzdalifah until Fajr in order to have some rest in preparation for the activities of the following day, *Yawm an-Nahr* (the Day of Sacrifice).
3. Praying Fajr prayer and making du'aa afterwards in *Mash'aril-Haram (i.e. the* masjid in Muzdalifah*)* until the first appearance of light in the sky.
4. Leaving Muzdalifah to go to Minaa before the rising of the sun.

Seventh: The Sunan of the Day of Sacrifice (the 10th day of Dhul-Hijjah)

1. Departing from Muzdalifah to Minaa before the rising of the sun and start the day with the stoning of the Jamarah al-'Aqabah (the biggest pillar) after the rising of the sun. It should not be delayed until the time when the sun is at its zenith (Dhuhr prayer).
2. Continue reciting the talbiyyah until the stoning of the Jamarah al-'Aqabah (the biggest pillar). Then, stop reciting the talbiyyah and begin to make Takbeer.
3. When stoning the Jamarah al-'Aqabah (the biggest pillar), he should ensure that Makkah is on his left and Minaa is on his right and he is facing towards the Jamarah.
4. Making Takbeer (saying "Allahu Akbar") with each throwing of stone.
5. Slaughtering the *hady* (sacrificial animal) if required of him and eat from its meat.
6. Shaving the head, beginning with the right side.
7. Making ghusl and applying perfume after coming out of his ihraam – and these are done after stoning, shaving the head, and slaughtering his *hady* if it is required from him.
8. Performing *Tawaaf Al-Ifaadah* after coming out of the first stage of releasing from the state of Ihraam.
9. Performing the rites of this day in the preferred order:
    a) Stoning
    b) Sacrificing
    c) Shaving the head or shortening the hair
    d) Tawaaf Al-Ifaadah

Eighth: The Sunan of The Days of Tashreeq

1. Reciting Takbeer and remembrance of Allah ﷻ abundantly.
2. Shortening the four rak'ah prayers into two without combining them while in Minaa.
3. Stoning the Jamaraat after the sun passes the zenith and saying "Allahu Akbar" with each stone that is thrown.
4. After stoning *Jamarah al-'Sughraa* (the smallest pillar), the pilgrim moves forward slightly to the right, ensuring that the Jamarah is on his left, and faces towards the Qiblah and makes lengthy du'aa.
5. After stoning Jamarah al-'Wustaa (the middle pillar), the pilgrim moves forward slightly to the left, ensuring that the Jamarah is on his right and faces towards the Qiblah and makes lengthy du'aa.
6. After stoning the Jamarah al-'Aqabah (the biggest pillar), the pilgrim departs immediately without making du'aa.
7. Anyone who is not hastened to depart should remain (in Minaa) until the 13th day of Dhul-Hijjah, then departs for Makkah after stoning the Jamaraat before the sun sets.

Written Exercises

1. **What is the difference between a Rukn and a Waajib?**

   a) Rukn: .....

   b) Waajib: .....

2. **Identify the following actions of Hajj whether it is a Rukn, a Waajib or a Sunnah by placing a check mark in the appropriate column:**

No.	Actions	Its Ruling		
		Rukn	Waajib	Sunnah
1	Spending the night at Muzdalifah			
2	Staying at 'Arafah			
3	Making du'aa at al Mash'ar al-Haraam after Fajr prayer on the 10th day			
4	Making ghusl before entering the state of ihraam			
5	Doing tawaaf al-Qudoom for the person making 'Umrah			
6	Doing tawaaf al-Widaa' for the person making Hajj			
7	Doing tawaaf al-Qudoom for the person making Hajj			
8	Doing tawaaf al-Widaa' for the person making 'Umrah			
9	Making takbeer at the time of stoning the Jamaraat			
10	Doing tawaaf al-Ifaadah			
11	Doing the sa'ee of 'Umrah			
12	Doing the sa'ee of Hajj			
13	Stoning the Jamaraat			
14	Entering ihraam from the meeqaat			
15	Spending the nights at Minaa during the Days of Tashreeq			
16	Making du'aa after stoning the jamaraat			
17	Making takbeer when passing in front of the Black Stone during tawaaf			
18	Saying "rabbanaa aatinaa fid dunyaa hasanah..." when passing between the Rukn Yamani and Hajar ul-Aswad			
19	Shaving the head or shortening the hair for the person making 'Umrah			
20	Following the correct sequence of action on the 10th day (of Dhul-Hijjah) during Hajj			

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	واجب	Waajib	Obligation
2	ميقات	Meeqaat	Designated place
3	وقوف	Wuqoof	Standing
4	الافاضة	Al-Ifaa**dh**a	The tawaaf of Hajj
5	القدوم	Al-Qudoom	The tawaaf of arrival
6	الوداع	Al-Wida3	Farewell tawaaf
7	أيام التشريق	Ayyamul-Tashreeq	The Days of Tashreeq (11th, 12th and 13th of Dhul-Hijjah)
8	جمرات	Jamaraat	Stone walls
9	شوط	Shaw**t**	Cycle
10	تلبية	Talbiyya	Saying "labbayk Allahumma labbayk..."

Lesson 2

The Rulings of Fidyah (Expiation) in Hajj and 'Umrah

Duration:

One Hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Know what to do when any of the obligatory acts of Hajj and 'Umrah are not performed.
- Know what to do when any of the pillars of Hajj and 'Umrah are not performed.
- State the types of fidyah (expiation) for the one who commits something forbidden while in the state of Ihram.
- Explain the expiation for missing out one of the obligatory acts of Hajj and 'Umrah.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Previous lessons from the Unit of Hajj and 'Umrah in Level 1.
- Previous lessons from the Unit of Tahaarah/Purification in Level 1 and 2.
- Previous lessons from the Unit of Salah/Prayer in Level 1 and 2.

The Rulings of Fidyah (Expiation) in Hajj and 'Umrah

The meaning of fidyah (expiation) is that which is obligatory for the person performing Hajj or 'Umrah to do if he commits an action which is forbidden while he is in the state of Ihram. It can also mean compensating for a deficiency in the obligatory actions of Hajj and 'Umrah. Fidyah is offered in the following way:

First: The fidyah for violating prohibitions of Ihram

If the pilgrim does one of the things that is forbidden while in Ihram, such as: removing hair, covering the head, cutting the fingernails, putting perfume on, touching with desire, a man wearing stitched clothing, sexual intercourse after the first stage of releasing from ihram in Hajj, sexual intercourse after tawaaf and Sa'ee before cutting the hair in 'Umrah, and a woman wearing Niqab or gloves. Anyone who commits the above-mentioned acts must give an expiation with either one of these:

1. Sacrifice a sheep in Makkah, or
2. Feed 6 poor people in Makkah, or
3. Fast three days in any place.

Second: Leaving one of the Waajibaat (Obligatory actions) of Hajj

Whoever leaves one of the obligatory actions of Hajj such as: the stoning, spending the night in Muzdalifah and Minaa, not doing the farewell Tawaaf, not putting on the Ihram from the Meeqaat, or other obligatory actions of the Hajj, has to do an expiation in the following order:

1. Sacrificing a sheep.
2. If he cannot give sacrifice, then he should fast 10 days: 3 days during the Hajj and 7 days when he returns to his family.
3. If he is unable to fast 3 days during the Hajj, then he should fast 10 days when he returns to his family.

Third: Al-Muhsar

This is the person who entered into a state of Ihram, but couldn't continue in completing the rites of Hajj due to a reason he has no control over, such as severe illness. If he made the ishtiraat (clause of stipulation) at the beginning of Ihram, he may exit from the state of Ihram without making an expiation.

However, if he did not make the ishtiraat, he has to sacrifice a sheep in the place where he stopped, then exit from the state of Ihram.

Fourth: The expiation related to sexual intercourse and all matters leading to it before the first stage of exiting Ihram:

In Hajj:

It is obligatory to make the fidyah following the specific order defined below, and the person has no choice in this:

1. Sacrificing a camel or cow.
2. If he cannot do that, then the person must fast 10 days: 3 days during Hajj and 7 days when he returns to his family. Moreover, he must do the following:
   a. Repent from the sin.
   b. Continue the pilgrimage.
   c. Make it up in the following year by performing Hajj again.

In 'Umrah:

If the sexual intercourse happened before performing the Tawaaf and Sa'ee, then:

1. It corrupts his 'Umrah.
2. He must complete his 'Umrah and make it up by performing another 'Umrah.
3. He must offer a fidyah (expiation) by doing either one of these:
   a. Sacrifice a sheep.
   b. Fast for three days.
   c. Feed six poor people.

Fifth: The expiation related to sexual intercourse and all matters leading to it after the first stage exiting of Ihram

In Hajj:

Whoever had sexual intercourse after the first stage of exit from Ihram - after the stoning and cutting his hair but before performing tawaaf Al-Ifaadah - must do the following:

1. Sacrifice a sheep.
2. Complete his Hajj;
3. Exit from the Haram and go to the place where the Ihram is put on, e.g., Tan'eem, and enter again in the state of Ihram from there, so that he can perform the Tawaaf while in a state of Ihram. His Hajj is valid by the permission of Allah ﷻ.

In 'Umrah:

If the sexual intercourse happened after the Sa'ee during 'Umrah, and before shaving the head or trimming the hair, the rules are as follows:

a. Sacrifice a sheep.
b. Fast for three days.
c. Feed six poor people.

Issues Particular to Women About Hajj and 'Umrah

Women are the counterpart of men, so they have been assigned the same acts of worship that men have, such as the Salah, Siyaam, Zakaah, Hajj and 'Umrah. Due to the differences between the nature of man and woman, the wisdom of the Islamic legislation from Allah who is All-Wise and The Creator necessitated establishing rules specific to women which are suitable to their natural and physical condition. Among these matters are:

1. The condition of having a mahram with her in performing Hajj and 'Umrah due to the Hadeeth of Abu Hurayrah ﷺ, which was reported in the two Saheeh (Bukhari and Muslim), that the Prophet ﷺ: *"It is not permissible for a woman who believes in Allah and the Last Day to travel a distance of a day and night except with one who is mahram."* [1]

   The mahram of a woman is her husband or any man who is never permitted to marry her, like her father, brother, paternal and maternal uncle, her son, the sons of her brothers and sisters, and the son of her husband from another wife.

2. If a woman is physically and financially capable to perform Hajj, but she does not have a mahram and has no realistic hope of having a mahram in the future, then she may appoint someone to do Hajj on her behalf using her wealth.

3. It is permissible for a woman on her menstrual period (Haydh) or post-natal bleeding (Nifas) to enter in the state of Ihram for Hajj and 'Umrah. However, it is recommended for her to perform the ghusl before she enters the state of Ihram.

4. The woman can wear whatever clothes she wants as long as they cover her appropriately, but it is forbidden for her to wear the niqab or gloves. She should show her face when there are no men around, due to the statement of 'Aaishah ﷺ: *"Caravans used to pass by us while we were in a state of Ihram with the Messenger of Allah ﷺ. While they were passing us, one of us would let their Jilbab from their head drop over their face. When they had passed us, we would raise it.* [2]

5. The obligation of the tawaaf al-Widaa' (Farewell tawaaf) is lifted from the woman who is menstruating or having post-natal bleeding after she performed tawaaf al-Ifaadah if she will leave Makkah before she becomes pure (from her bleeding).

6. It is not Sunnah for the woman to do Ar-Raml (small, fast steps) in tawaaf, or fast walking between the two green lights in Sa'ee because this is specific to the men.

7. It is not permissible to shave her hair, instead it is sufficient to shorten it only by taking a fingertip's length from the end of her hair.

8. It is not Sunnah for the woman to raise her voice when she says the Talbiyah, Takbeer and Dhikr, instead it should only be audible to herself and not to the men around her.

9. It is permissible for her to leave Muzdalifah and go to Mina after midnight.

(1) Reported by al Bukhari and Muslim

(2) Reported by Abu Dawud and Ahmad

Written Exercises

1. Complete the following:

a. The fidyah is: .....

b. The muhsar is: .....

c. The expiation for the person who is a muhsar is: .....

.....

d. The ihram from the meeqaat for the person who wishes to make Hajj or 'Umrah is: ..... and the expiation for the person who bypass it without ihram is: .....

2. Explain the expiation for the following situations::

a. Cutting the hair while in the state of ihram: .....

b. Sexual intercourse before the first stage of exit from ihram: .....

.....

.....

c. Going beyond the meeqaat without ihram: .....

d. Doing the stoning after sunset: .....

e. Not spending the night of the 10th of Dhul-Hijjah in Muzdalifah: .....

f. Not spending the night in Minaa during the Days of Tashreeq. .....

g. A Muhsar, who is unable to continue with the Hajj journey should: .....

.....

.....

3. Mention some of the rulings which are specific to the women in Hajj:

1. .....

.....

2. .....

.....

3. .....

.....

4. .....

.....

5. .....

.....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	محظورات	Mah-**dh**ooraat	Forbidden matters
2	نقاب	Niqaab	Niqab / Face covering
3	قفاز	Quffaaz	Gloves
4	خمار	Khimaar	Headscarf
5	فدية	Fidyah	Expiation / Ransom
6	تخيير	Takhyir	Choice
7	ترتيب	Tarteeb	Order, sequence
8	محصر	Mah-sar	Person who is prevented from completing
9	كفارة	Kaffaarah	Expiation
10	توبة	Tawbah	Repentance

"Say, "Indeed my prayer, my sacrifice, my living and my dying are all of Allah, the Lord of all the worlds. He has no partner. With this I have been commanded; and I am the first (among you) of the Muslims." [1]

Unit on The Life of a Muslim

(1) Surah Al-An'aam 6: 162-163

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Lesson 1

The Life of a Muslim

Duration:

One Hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Know the rulings related to food and drink in Islam.
- Know the rulings related to clothing in Islam.
- Understand the basic principles of financial transactions in Islam.
- Know some of the rulings specific to the Muslim woman.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- All previous lessons from Level 1 and 2

The Life of a Muslim

Islam is a complete legislation of the entire life. It regulates the life of the Muslim in all religious and worldly aspects. It is a life that is built upon knowledge and action with the guidance of the Qur'an, and Sunnah of the prophet ﷺ in all areas of life.

You will know the teachings and Islamic rulings which bring forth better life to a Muslim in his social, ethical, and financial aspect.

The Food of a Muslim

The basic principle regarding food and drink of a Muslim is that all pure and good (foods) are permissible to eat and drink, providing it is not prohibited in the Islamic legislation or Shari'ah, or that it does not contain something harmful. Indeed, Allah ﷻ has made permissible for us to consume the good and pure things and has made forbidden the dirty and impure things. Allah ﷻ said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡ وَٱشۡكُرُواْ لِلَّهِ إِن كُنتُمۡ إِيَّاهُ تَعۡبُدُونَ ﴾ [1]

"O you who believe, eat from the good things which We have provided for you and show gratitude to Allah, if it is indeed Him whom you worship."

It is explained in the Noble Qur'an which foods are forbidden to eat, as Allah ﷻ said:

﴿ وَقَدۡ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيۡكُمۡ إِلَّا مَا ٱضۡطُرِرۡتُمۡ إِلَيۡهِ ﴾ [2]

"And He has explained in detail to you what He has forbidden you, with the exception of that which you are compelled."

Based on this, it is permissible for the Muslim to eat and drink whatever pleases him from the different types of food and drink, without wasting and falling into excess – as per His ﷻ statement:

﴿ وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ﴾ [3]

"And eat and drink, but do not go to excess. Indeed He (Allah) does not love those who go to excess."

Additionally, it is not permissible for a Muslim to use utensils made from silver or gold for his food and his drink.

(1) Surah Al-Baqarah 2: 172
(2) Surah Al-An'aam 6: 119
(3) Surah Al-A'raf 7: 31

The Forbidden Foods in Islam

1. Eating the meat of the pig or anything mixed with it. Every food containing some part of a pig is considered haraam – for example, sweets or biscuits in which there is rennet or gelatine derived from pig.
2. Eating carrion (dead meat). It is not permissible for the Muslim to eat the meat of any land-based animal which has died naturally or been killed by strangulation or blunt trauma or being beaten or by any method other than being slaughtered in the prescribed Islamic manner. As for the dead animals from the sea, such as fish or sea creatures, it is permissible to eat them - in accordance with what was reported by Abu Hurayrah ﷺ that the Prophet ﷺ said, when was asked about wudoo with sea water: *"Its water is pure and purifying, and its dead (creatures) are halaal."* [1]
3. It is not permissible to eat the meat of predatory animals and birds, those that eat meat – e.g., the lion, the bear, the cat, the dog and every predatory animal which has fangs that it uses to attack its prey. Likewise for the birds which have talons or claws with which they attack (their prey) such as the falcon, the eagle the crow and other birds who feed on meat. On the authority of ibn 'Abbas ﷺ who said: *"The Messenger of Allah ﷺ made forbidden every beast of prey with fangs and every bird with talons."* [2]
4. It is not permissible to consume blood or to put it into food, with the exception of (the blood that might still be present in) liver and spleen, according to his ﷺ statement: *"Two kinds of dead creatures and two kinds of blood have been made permissible for us – fishes and locusts, and liver and spleen."* [3]
5. It is prohibited to eat anything which will harm the person or lead to his destruction, such as poison. This is in accordance with Allah's ﷻ statement:

﴿ وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ ﴾ [4]

"And do not kill yourselves..."

Therefore, all food which has been confirmed to be harmful is forbidden.

6. It is forbidden for the Muslim to consume any filthy and impure food. This is in accordance with Allah's ﷻ statement:

﴿ وَيَنْهَاهُمْ عَنِ ٱلْمُنكَرِ ﴾ [5]

"He makes forbidden for them the filthy things..."

(1) Reported by the five
(2) Reported bythe group of hadeeth reporteers except Bukhari and at Tirmidhee
(3) Reported by Ahmad and ibn Majah
(4) Surah An-Nisa' 4:29
(5) Surah Al-A'raf 7:157

The Drink of a Muslim

Forbidden for every Muslim is every alcoholic drink and narcotic that affects the person's intellectual function. Among them are as follows:

1. It is not permissible for the Muslim to consume alcoholic drink, or any drink mixed with it, regardless of its name.
2. It is forbidden to drink any intoxicant because that makes people lose their mind, even if consuming a small amount of it does not cause intoxication.
3. It is not permissible for the Muslim to use narcotics nor narcotic medications in any way, whether it is in the form of pills or liquids or through injection. Similarly, it is not permissible to sell or buy or distribute them even to non-Muslims.

Vessels Made from Gold and Silver

It is not permissible for both male and female Muslim to use utensils made from gold or silver for eating food and drinking.

The Clothing of a Muslim

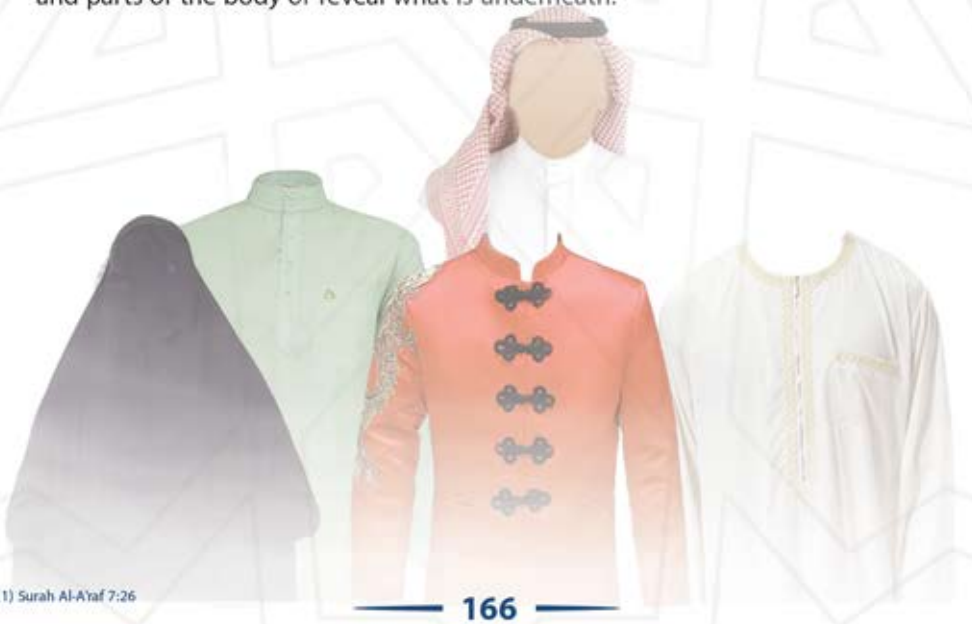
Allah ﷻ honor man by commanding him/her to wear whatever clothes they want to as long as they cover their 'awrah and to beautify themselves without being wasteful and extravagant. Allah ﷻ said

﴿ يَا بَنِي آدَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ وَرِيشًا ۖ وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ﴾ [1]

"O children of Adam, We have bestowed upon you clothing to conceal your private parts and as an adornment. But the clothing of taqwaa (fear of Allah and obedience to Him) is better."

Islam has not set out a specific uniform or particular clothing, that's why the Muslim clothes himself with clothing that is the norm to the people in his community. However, Islam has set down specific guiding rules and general principles that the Muslim must comply with regarding his clothing. Among them are:

1. The clothing must cover the 'awrah. The 'awrah is the part of the body which the normal people and the intelligent ones are embarrassed to display in front of other people.
2. It must be specific to the gender. Thus, a man should not wear the clothing of women nor the women wear the clothing of the men, in accordance with the customs recognized in his or her community.
3. The clothing should not have any religious indication of the non-Muslims, such as the clothing of Christian priests or monks.
4. The *thawb* or trousers or lower garment should not go beyond the level of the ankle so that it will not be touching the ground in a way that would expose it to filthy things.
5. It is impermissible to wear clothes which contain images of living things which have soul, such as people or animals.
6. Men should not wear gold jewelry or silk clothing.
7. The clothing of a Muslim woman in front of a non-Mahram must cover her whole body, and it should not be transparent or tight in a way that would show the outline and parts of the body or reveal what is underneath.



(1) Surah Al-A'raf 7:26

The Financial Life of a Muslim

Islam has legislated for us to work and earn that which is *halal* (lawful), in order to provide our needs, as well as our family's needs. It is obligatory upon the Muslim to strive in seeking his provision and not to be dependent on others, and that his earnings are from lawful sources and that he spends it in a lawful way too.

Following are some general rulings connected with the income of a Muslim:

1. It is obligatory for every Muslim to strive to earn in an Islamically legislated way, and not to accumulate money from theft nor bribery nor extortion nor fraud nor seizing wealth without due right, in accordance with Allah's ﷻ statement:

﴿ وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ ﴾ [1]

"And do not consume one another's wealth unjustly."

2. The Muslim must stay away from trading (selling, buying, or acting as an intermediary in trading) in everything that is forbidden in Islam, such as alcoholic drinks and illicit drugs, stolen goods, pigs and pig-derived products, in accordance with the Prophet's ﷺ statement: *"When Allah prohibits something, He (also) forbids its price."* [2]

3. Avoiding financial dealings which are forbidden, such as dealing with ***riba*** (interest/usury), whether through giving a loan or taking a loan that involves ***riba*** or facilitating any transactions connected with it.

(1) Surah Al-Baqarah 2:188
(2) Reported by Abu Dawud and Ibn Hibaan

The Life of a Muslim Woman

Islam has indeed honoured the woman with utmost honour. It has made the right of the mother upon her children greater than the right of the father, corresponding to what the Prophet ﷺ said *when a man asked him about which of the people has the greatest right to a person's companionship, he ﷺ said "Your mother." Then he said, "Then who?" He ﷺ said: "Your mother." Then he said, "Then who?" He ﷺ said: "Your mother." Then he said, "Then who?" He ﷺ said: "Your father."* [1]

Likewise, Islam commanded us with fine treatment towards the wife and having good relationship with her. Allah ﷻ said:

﴿ وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ ﴾ [2]

"And live with them in kindness."

The Prophet ﷺ said: *"The best of you is the best of you to his family.* [3] And the Prophet ﷺ also said *"I enjoin you to be good to women."* [4]

Islam has guaranteed the Muslim woman's right for her in inheritance and freedom to spend her wealth as she wishes, thus, nothing is to be taken from her without her permission and satisfaction.

There are a number of rulings in Islam which are specific for woman, considering the nature of her character. Among them are:

1. The woman should not perform prayers, fasting, *tawaaf*, (circumambulation around the Ka'bah) and touching the *Mus-haf* (written copy of the Qur'an) without some barrier (between her hand and the *Mus-haf*) when she is in a state of menstruation (*Haydh*) or post-natal bleeding (*Nifas*).
2. She must cover all of her body except for her face and her hands when performing her Salah. In addition, the congregational prayer is not obligatory upon her.
3. The woman wears her normal clothing when she is in the state of ihram during Hajj and 'Umrah. However, she must not cover her face with *niqab* and her hands with gloves while in ihram. The ihram for the woman does not require a particular clothing or colour, however it is important to refrain from wearing clothes with decorations, and from covering her face when there are no non-mahram around her. If a non-mahram comes close to her, she must cover her face.
4. A Muslim woman must not travel without the companionship of an adult male from her mahram, not even a journey for worship such as Hajj or 'Umrah.
5. The woman must cover herself with a complete hijab from those who are not mahram for her. She must not go out wearing perfume or beautified in a way that will attract the attention of men.
6. The woman has the right to accept or refuse the person who approaches her for marriage. It is not obligatory upon her to marry a man that she is not being pleased with. However, her marriage contract should be done with the presence of her *Wali* (guardian of her affairs, such as the father) and she must not get married by herself.

(1) Hadeeth which is agreed upon
(2) Surah An-Nisa' 4:19
(3) Reported by at Tirmidhee and ibn Majah
(4) Hadeeth which is agreed upon

7. A woman is permitted to wear silk and gold as long as this is done without extravagance in spending; but this is not permissible for men.

8. The ***'iddah*** (waiting period) for a woman differs according to the following situations:

   a. The 'iddah for a woman whose husband has died is 4 months and 10 days, if she is not pregnant. This is in accordance with Allah's ﷻ statement:

   ﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾ (1)

   "And those who are taken in death from amongst you and who leave wives behind – the wives shall wait four months and ten days.)"

   b. The 'iddah for the pregnant woman finishes when she gives birth, in accordance with Allah's ﷻ statement:

   ﴿وَأُوْلَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ﴾ (2)

   "And for those who are pregnant, then their appointed time is until they give birth."

   c. The 'iddah for the divorced woman is after three menstrual periods. When she becomes pure after the third (period), she is allowed to marry again, in accordance with Allah's ﷻ statement:

   ﴿وَٱلْمُطَلَّقَٰتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٍ﴾ (3)

   "The divorced women should remain waiting for three periods."

   d. The 'iddah for a woman who does not have menstrual periods anymore is three months, in accordance with Allah's ﷻ statement:

   ﴿وَٱلَّٰٓـِٔي يَئِسْنَ مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ٱرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشْهُرٍ﴾ (4)

   "And for those from your women who no longer expect menstrual periods – if you doubt, then their 'iddah is three months. And (also for) those who have not had menstrual periods."

(1) Surah Al-Baqarah 2: 234
(2) Surah At-Talaq 65: 4
(3) Surah Al-Baqarah 2: 228
(4) Surah At-Talaq 65: 4

Written Exercises

1. **Complete the following:**

   a) All food is permissible for the Muslim except: .....

   or:.....

   b) It is forbidden in Islam to eat animal that has: .....

   and birds that has : .....

   c) Wearing gold and silk is: ..... for the man. As for women, wearing either of these is .....

   d) It is not permissible for the woman on her 'iddah to: .....

   e) The 'iddah for a woman whose husband has died is: .....

   f) The 'iddah for the pregnant woman finishes: .....

   g) The 'iddah for a divorced woman is: .....

   h) The 'iddah for a woman who does not have menstrual periods anymore is: .....

   .....

2. **Mention some of the rulings which apply specifically to the woman:**

   a) .....

   b) .....

   c) .....

   d) .....

3. **What is the Islamic ruling on alcoholic drinks and narcotics, and what is the ruling on selling them to non-Muslims?**

   .....

   .....

   .....

4. **What are the conditions concerning the clothing of a Muslim?**

   .....

   .....

   .....

5. **Explain the rulings on using gold and silver for men and women in terms of :**

   a. Utensils for eating and drinking: .....

   b. Clothing and beautification:.....

   .....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	شراب	Sharaab	Drink
2	عبادات	3lbaadat	Acts of worship
3	معاملات	Mu3amalaat	(Social) interactions
4	اسراف	Usraaf	Excessiveness
5	الربا	Ar-Riba	Usury / Interest
6	المتوفى	Al-Mutawaffa	A person who has died
7	حامل	Ḥaamil	Pregnant
8	عدة	3ldda	Waiting period
9	مطلقة	Muṭallaqah	Divorced
10	مخدرات	Mukhaddiraat	Narcotics

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Aqeedah

Tahaarah

Salah

Adhkaarus-Salah

Zakaah

Sawm

Hajj and ‘Umrah

Life of a Muslim